UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

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UNITY

A MAGAZINE TEACHING HEALTH, PROSPERITY, AND SPIRITUAL DEVELOPMENT

Unity is a handbook of Christian Healing and Christian Psychology.

The purpose of Unity is, not to found a new sect, but to give people a practical application of what they already have through their church affiliations.

Unity therefore stands independent as an exponent of Practical Christianity, teaching the practical application of the doctrine of Jesus Christ in all the affairs of life; explaining the action of mind, and how it is the connecting link between God and man; how mind action affects the body, producing discord or harmony, sickness or health, and how it brings man into the understanding of Divine law, harmony, health and peace, here and now.

Unity explains how this power of mind action can be applied by every man and woman, for it is as operative today as it was two thousand years ago.

Unity is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. It does not make any difference how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, voluntary offerings are received for all our ministrations. No demand for money, nor a charge against any one, has ever been made in the twenty-five years of our existence.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write or telegraph to this Society and you will be helped at once. All the correspondence is strictly confidential.

Send all requests for help to *Society of Silent Unity*, Tenth and Tracy Avenue, Kansas City, Mo.

UNITY'S STATEMENT OF FAITH

1. We believe in God, the one and only omnipotent, omniscient, and omnipresent Spirit-Mind.

2. We believe in Christ, the Son of God, in whom is imaged the Ideal Creation, with perfect Man on the throne of dominion.

3. We believe in Christ Jesus, the Son of God made manifest in Jesus of Nazareth; who overcame death, and who is now with us in his perfect body as the Way-shower in regeneration for all men.

4. We believe in the baptism of the Holy Spirit, whose law of love is perpetually establishing the Divine Plan in man and in the universe.

5. We believe in the supremacy and the eternity of the Good, as the one and only reality of man and of all things visible and invisible.

6. We believe in the twelve Disciples, the twelve Powers of Man, going forth into mind and body with authority to teach, preach, heal, and wholly save man and the world from sin, sickness, and death.

7. We believe that "God is Spirit," as taught by Jesus, and that all of his Spirit is with us at all times, supplying every need.

8. We believe that Divine Intelligence is present in every atom of man and matter, and that the "more abundant life" promised by Jesus is flooding the world and quickening the minds and bodies of men everywhere.

9. We believe that the original "authority and dominion" given to man was over his own thoughts, emotions, feelings, passions, and that in the lawful exercise of this authority he will harmonize all discords within and without, and restore the kingdom of God in the earth.

10. We believe in the creative power of thoughts and words, that they do accomplish that whereunto they are sent, and that all men are held accountable for their lightest words.

11. We believe that, through indulgence in sense consciousness, men fell into the belief in the reality of matter and material conditions. We believe that the "kingdom of God" can be attained, here and now, by overcoming the world, the flesh, and the devil, through Jesus Christ.

12. We believe in the atonement that Jesus re-established between God and man, and that through him we can regain our original estate as Sons of God.

13. We believe that the prayer of faith shall save the sick, resurrect the body from "trespasses and sins," and finally overcome the last enemy, death.

14. We believe that Jesus Christ, the Son of God, is alive and in the world today. We believe that the "more abundant life" promised by Jesus, is poured into the race stream as a vitalizing energy, and when accepted in faith, purifies the life-flow in our bodies and makes us immune to all diseased thoughts and germs.

15. We believe that sense consciousness may be "lifted up," as Moses lifted up the serpent in the wilderness," and all men be again restored to paradise through faith, understanding, and practice of the Divine Law, as taught and demonstrated by Jesus Christ. "And I, if I be raised on high from the earth, will draw All to myself." (Emphatic Diaglott.)

16. We believe that the Holy Mother, the Divine Feminine, is now being restored to her righteousness, and that she will reign equal with Jehovah in the heavens and the earth.

17. We believe that we live, move, and have our being in God-Mind; also that God-Mind lives, moves, and has being in us, to the degree of our consciousness.

18. We believe that the body of man is the highest formed manifestation of Creative Mind, and that it is capable of unlimited capacity in expressing that Mind. "Know ye not that your body is a temple of the Holy Spirit?"

19. We believe that through conscious union with

Jesus in the regeneration, man can transform his body and make it perpetually healthy, therefore immortal, and that he can attain eternal life in this way and in no other way.

20. We believe that the "blood" of Jesus represents the consciousness of eternal life; that the "body" of Jesus represents the consciousness of incorruptible substance. We believe that these are original elements in Being and that they can be appropriated by all who through faith and understanding attain the Christ standard of spirituality.

21. We believe that spirit, soul, body, are a unit, and that any separation of these three is transgression of the Divine Law. We believe that the death which came into the world through the Adamic man was death of the body, and that the restoration of the lost Eden is already begun, in the demonstration over the death of the body, as shown in the resurrection, by Jesus.

22. We believe that the separation of spirit, soul, body, caused by death, is overcome by rebirth of the same spirit and soul in another body here on earth. We believe the repeated incarnations of man to be a merciful provision of our loving Father for the final restoration of the whole race to a deathless estate through Christ.

23. We believe that the kingdom of heaven or harmony is within man, and that through man the law and order existing in Divine Mind are to be established in the earth—symbolized in the book of Revelation as the New Jerusalem descending out of the heavens upon the earth.

24. We believe that the "second coming" of Jesus is now being fulfilled; that his spirit is flashing from the east even unto the west, and that all men will feel its quickening.

"Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe it not. For there shall arise

false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe it not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man."

"Watch therefore: for ye know not on what day your Lord cometh."

25. We believe that the Great Commandment given by Jesus in Matthew, is the foundation of the law of life to be established in the earth between men.

"And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets."

26. We believe that Jehovah God is incarnate in Jesus Christ, and that all men may attain the same perfection by living the righteous life. "Ye therefore shall be perfect, as your heavenly Father is perfect."

27. We believe that the *Word of God* is the thought of God expressed in creative ideas and that these ideas are the primal attributes of all enduring entities in the universe, visible and invisible. The *Logos* of the first chapter of the Gospel of John is the God Idea or Christ that produced Jesus, the perfect Man. We believe that the Scriptures are the testimonials of men who have apprehended the Divine Logos, but that their testimony should not be taken as final. The Pharisees thought that eternal life could be attained by studying the Scriptures, but Jesus corrected that error by these words, "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me."

28. We believe that all life is sacred and that

man should not kill nor be a party to the killing of animals for food; also that cruelty, war, and wanton destruction of human life will continue as long as men kill animals for food.

29. We believe that the misuse of the generative function is responsible for the majority of human ills. Therefore, we believe that purity and control of sex are essential to health and the final overcoming of death.

30. We believe in the final resurrection of the body through Christ. We believe that we do free our minds and resurrect our bodies by true thoughts and words, and that this resurrection being carried forward daily, will ultimate in a final purification of the body from all earthly attachments. Through this process, we shall be raised to the consciousness of continuous health and eternal life here and now.

31. We believe all the doctrines of the Christian church, spiritually interpreted.

32. Almighty Father-Mother, we thank thee for this vision of thy omnipotence, omniscience, and omnipresence, in us and in all that we think and do, in the name of Jesus Christ. Amen!

[The foregoing "Statement of Faith" is condensed from Unity literature; it covers nearly all the points of doctrine that have been formulated up to date.

We have considered the restrictions that will follow a formulated platform, and are hereby giving warning that we shall not be bound by this tentative statement of what Unity believes. We may change our minds tomorrow on some of the points, and if we do, we shall feel free to make a new statement of faith in harmony with the new viewpoint. However, we are assured that there will be no change in fundamentals; the form of words may be clarified and the inner and outer meaning of the Truth may be more clearly set forth.

However, the foregoing is the best we have to offer at this writing, and it is made in response to many requests for our attitude toward certain tenets of the Christian religion.

It has often been claimed that we do not believe in Christ, the atonement, and several other of the sacred doctrines of Christianity. A careful perusal of the foregoing

will convince any one that we do believe all that is taught by the church, and also that our faith is bulwarked by an understanding of the underlying spiritual laws upon which the church bases its doctrines.

Those who want a detailed exposition of what we teach should write to us for the literature that more fully explains the doctrine epitomized in a certain paragraph, always giving the number. Regular readers of our periodicals and our literature, as printed in books and tracts, will at once recognize that they have gleaned, it may be in fragmentary and scattered study, a concept of the various points set forth in this "Statement of Faith.—EDITOR.]

THE ETERNAL BEAUTY

Give human nature reverence for the sake
Of One who bore it, making it divine
With the ineffable tenderness of God;
Let common need, the brotherhood of prayer,
The heirship of an unknown destiny,
The unsolved mystery round about us, make
A man more precious than the gold of Ophir.
Sacred, inviolate, unto whom all things
Should minister, as outward types and signs
Of the eternal beauty which fulfills
The one great purpose of creation, Love,
The sole necessity of earth and heaven!

—*Whittier.*

THE EMPIRE OF SILENCE

Looking round on the noisy inanity of the world, words with little meaning, actions with little worth, one loves to reflect on the great Empire of Silence. The noble silent men, scattered here and there, each in his department; silently thinking, silently working; whom no morning newspaper makes mention of! They are the salt of the earth. . . . Silence, the great Empire of Silence; higher than the stars; deeper than the Kingdoms of Death! It alone is great: all else is small.—*Carlyle.*

PRAYER

CHARLES FILLMORE

O MAN hath beheld God at any time." Seers, prophets, preachers, and holy men and women in all ages, are a unit in saying that they have become acquainted with God through prayer, expressed in the spirit of the mind.

This testimony of his spiritual presence is so unanimous that no one seeks God's help in any way other than through the spirit of the mind; and the fact that we know God with our minds, and not with our senses, proves that God is Spirit.

In its higher functioning, the mind of man is composed of spiritual ideas, and we can truthfully say that man is a spiritual being. This fact explains the almost universal worship of God by man, and makes possible the conjunction of the heaven and the earth by those who understand the underlying laws of prayer. Jesus stated this emphatically in John 4:24, "God is Spirit: and they that worship him must worship in spirit and truth."

Then the real foundation of all effective prayer is the understanding that God is Spirit, and that man, His offspring, is His "image and likeness," hence spiritual.

This concept of God gives man a point of contact that is never absent; in all places and under all conditions, he has the assurance of the attention and help of God, when he realizes the Father's spiritual presence and comradeship.

When it has a spiritually poised mind to work through, Spirit is not limited in its power by any material environment. "All things are possible with God." To make this strong statement of Jesus come true, we must study the laws of God and strive to carry them out through a quickened consciousness.

The Bible is replete with situations where men and women seemed beyond any material help, but who, through faith and prayer, triumphed right in the face of seemingly insurmountable obstacles. In the eleventh chapter of Hebrews, Paul builds pyramids of faith demonstrations. Hear the climax:

"And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens."

Paul might have added to his pyramid of faith the long list of miraculous healing of diseases and many superhuman works recorded in the Bible, among which are the restoration of the leper Naaman and the resurrection of the Shunammite's son, by Elisha; the control of the elements, by Elijah; the overcoming of gravity, in floating from the bottom of the Jordan the workman's ax-head, by Elisha; causing water to gush from the rock, by Moses, and numerous other proofs of the Spirit of God acting through man.

The majority of people think that great spiritual faith is necessary to get marvelous results. But Jesus taught differently. "The apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would obey you."

The mustard is the smallest of all seeds, and the comparison would indicate what a tiny bit of real faith is necessary to move upon material things. Paul and Silas in the Roman jail prayed and sang until their bonds fell off, the doors flew open and they walked forth free men. On the day of Pentecost the followers of Jesus prayed and sang until the ethers were so accel-

erated that tongues of fire flashed from the bodies of the worshipers, and they were miraculously quickened in mental ability.

Prayer liberates the energies pent up in the soul, and those who pray much create a spiritual aura that eventually envelops the whole body. The bands of light painted by artists around the heads of saints are not imaginary; they actually exist and are visible to the sharp eye of the painter. The Scripture testifies in Luke 9:29, that when Jesus was praying "his countenance was altered, and his raiment *became* white and dazzling." After Moses had been praying on the mountain, his face shone so brightly that the people could not look upon it, and he had to wear a veil.

Thus prayer is obviously dynamic and moves upon the spiritual ethers that interpenetrate all substance. Prayer is related directly to the creative laws of God, and when man adjusts his mind and body in harmony with those laws, his prayers will always be effective and far-reaching. That activity of the mind which is named the understanding, is essential in righteous prayer. Spirit is omnipresent, but the individual consciousness gives it a local habitaton and a name.

If in thinking about God we locate him in a far-away heaven and direct our thoughts outwardly in the hope of reaching him, all our force will be driven from us to that imaginary place, and we will become devitalized.

"The kingdom of God is within you." The pivotal point around which Spirit creates is within the structure. This is true of the primal cell as well as of the most complex organism. The throne upon which the Divine Will sits is within man's consciousness, and it is to this inner center that he should direct his attention when praying or meditating. David called this spiritual center of the soul, "The secret place of the Most High," and all the defense and power of the ninety-first Psalm, is promised to the one who dwells in the consciousness of the

Almighty within. Paul says in I Cor. 3:16, "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?"

In the sixth chapter of Matthew, Jesus, in giving his disciples directions for prayer, called attention to the God-center in man in these words, "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." He also told them not to use vain repetitions, "for your Father knoweth what things ye have need of, before ye ask him."

If Divine Mind knows our needs, why should we have to ask to have them supplied? We do not ask expecting God to hand us the things we want, but we realize that he has made provision in the very nature of things for our every need to be fulfilled. When we realize this, and go about our work in perfect confidence, the fulfillment of the Divine Law of support and supply is often demonstrated in ways we had not even dreamed of.

Do not supplicate nor beg God to give you what you need, but get still and think about the inexhaustible resource of the Infinite Mind, and that it is present in all of its fullness, and always ready to manifest when its laws are complied with. This is what Jesus meant when he said, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

We all need a better understanding of the nature of God, that we may comply with the laws under which he creates. As you will see in the marginal notes of the American version of the New Testament, "God is Spirit." Spirit is not located in a big man called God, but is everywhere the breath of life and the knowing quality of mind active in and through all bodies, "over all, and through all, and in all." The highest form of prayer is to open your mind and quietly realize that the one omnipresent Intelligence knows your thoughts and

instantly answers, even before you have audibly expressed your desire.

This being true, you should ask, and at the same time give thanks that you have already received. Jesus expressed this idea in Mark 11:24, "Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." Before he broke the miraculously multiplied loaves and fishes and fed the five thousand, he looked up to heaven and gave thanks. When he raised Lazarus he first said, "Father, I thank thee that thou heardest me. And I knew that thou hearest me always." Then he commanded Lazarus to come forth.

We observe that all things come out of the formless, but our knowledge of the invisible is so limited that we do not conceive of its infinite possibilities. When we think or silently speak in the all-potential ethers of Spirit, there is always an unfailing effect. "Whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops."

Silent prayer is more effective than audible, because by silent prayer the mind comes into closer touch with the creative Spirit. James says, "The prayer of faith shall save him that is sick, and the Lord shall raise him up." Countless thousands are applying this faith-prayer today and are being healed, as they were in the time of Jesus.

The strange thing is how this very important proof of the Spirit's work in Christian healing should have been neglected for so many hundred years, when Jesus gave it as one of the signs of a believer. "These signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover."

The history of the Christian church records that for

over three hundred years of its early activity the followers of Jesus healed the sick by prayer, and that healing was gradually dropped as the church became prosperous and worldly. In the eleventh century, a monk from a distant province was being shown, by a cardinal, the riches of the Vatican at Rome. The cardinal said, "The church can no longer say, 'Silver and gold have I none.'" "No," said the monk, "neither can it say, 'Take up thy bed and walk.'"

It is found by those who have faith in the power of God, that the prayer for health is the most quickly answered. The reason for this is that the natural laws that create and sustain the body are really Divine Laws, and when man silently asks for the intervention of God in restoring health, he is calling into action the natural forces of his being. Doctors agree that the object of their remedies is to quicken the natural functions of the body. But medicine does not appeal to the intelligent principle that directs all the activities of the organism, hence it fails to give permanent healing.

However, a conscious union with the natural life forces lying within and back of all the complex activities of man, gets right at the fountainhead, and the results are unfailing if the proper connection has been made.

The first step in the prayer for health is to get still. "Be still, and know that I am God." To get still, the body must be relaxed and the mind be quieted. Center the attention within. There is a quiet place within us all, and by silently saying over and over, "Peace, be still," we will enter that place, and a great stillness will pervade the whole man. Then, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

"For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

This verse from Isaiah 55, gives us an insight into the difference between the mortal thinker and the Divine. The Divine Mind is serene, orderly, placid, while the mortal mind is turbulent, discordant, and violent. One readily understands from this comparison why we do not get the divine guidance, even though we strive never so hard for it. The best of us have an undercurrent of worry that breaks the even flow of God's thoughts into our consciousness. Jesus warned his followers not to be anxious about what they should eat, drink, or wear. In all literature there is no finer comparison than that given by Jesus when he pointed to the flowers and said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."

If God so clothes the grass, shall he not much more clothe his children? This argument holds good in all human needs. There is a natural law whose chief purpose is to take care of the human family. But the Divine Order of the creative mind must be observed by man, before he can receive the benefits of his natural inheritance.

Metaphysicians, who study the mind and its many modes of action, find that when they refuse to let worry, anxiety, or other distracting thoughts act in their minds, they gradually establish an inner quietness that finally merges into a great peace. This is the "peace of God, which passeth all understanding." When this peace is attained, one gets inspirations and revelations direct from Infinite Mind.

Any method that will hush the external thought clamor will make unity with the inner peace. When we are in peaceful sleep, the outer crust of thought is stilled and the Great Spirit of the universe often communicates its higher wisdom to the inner consciousness of man.

The ancient peoples seem to have been more open

than moderns to revelations in sleep. So long ago that history has no record of the race to which he belonged, nor the age in which he lived, Job wrote in the thirty-third chapter of his book,

> In a dream, in a vision of the night,
> When deep sleep falleth upon men,
> In slumberings upon the bed;
> Then he openeth the ears of men,
> And sealeth their instruction.

It is written in I Kings, chapter three, that the Lord appeared to Solomon in a dream and said, "Ask what I shall give thee." Solomon did not ask for riches, nor honor, nor for the glory which kings usually seek, but in meekness he asked the Lord to give him an *understanding heart*, that he might discern between good and evil and be a wise judge of his people. Riches and honor followed, of course, as they always do when one is earnestly striving to be honest and just in all ways.

We get our most vivid revelations when in a meditative state of mind. This proves that when we make our minds trustful and confident, we synchronize with the Creative Mind; then its force flows to us in accordance with the law of like attracting like.

The agonizing, supplicating, begging prayer is not answered, because the thoughts are so turbulent that Divine Mind cannot reach the pleader. Jesus prayed with a confident assurance that what he wanted would be granted, and he established a prayer standard for his followers that will never fail, if the same conditions and relations are attained and maintained with the Father-Mind.

Through his spiritual attainments, Jesus formed a spiritual zone in the earth's mental atmosphere; his followers make connection with that zone when they pray in his "name." He stated this fact in John 14:2, "I go to prepare a place for you." Simon Peter said, "Lord, whither goest thou?" Jesus answered him,

"Whither I go, thou canst not follow me now; but thou shalt follow afterwards."

When Jesus had purified his body sufficiently, he ascended into this "place" in the spiritual ethers of our planet. In our high spiritual realizations, we make temporary contact with him and his spiritual character, represented by his "name." But we, like the disciples, are not yet able to go there and abide, because we have not overcome earthly attachments. We shall, however, attain the same freedom and spiritual power that he attained, if we follow him in the regeneration. We should clearly understand, however, that we cannot go to Jesus' "place" through death. We must overcome death as he did, before we can be glorified with him in the "heavens," or higher realms of the mind.

We should not cease to pray to the Father in the name of Christ Jesus; he said, "man ought always to pray." Prayer lifts our thoughts on high and sets us free from the narrow limits of matter, just as the electric spark is lifted and carried by the ether and caught by any receptive station. Spiritually minded people are being united today, as in the past, by zones of spiritual force that will eventually become the permanent thought atmosphere of the planet. In Revelation this is typified as the New Jerusalem descending out of the heavens into the earth.

Jesus said we could ask whatsoever we wished in his *name*, and it should be done unto us. "Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name.

"Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full."

Jesus taught in proverbs because the people did not understand that spiritual forces, acting through mind, make race conditions. But he told them, "The hour cometh, when I shall no more speak unto you in dark sayings, but shall tell you plainly of the Father."

The time prophesied by Jesus (in which we should

plainly understand the character of the Father), is now at hand, and it behooves all Christians to come out of parables and to realize that scientific laws govern the material, mental, and spiritual realms of Being.

"Pray without ceasing; in everything give thanks," wrote Paul to the Thessalonians. The idea is that we shall be persistent in prayer. We know that it is always the will of the air to give us all that we can breathe into our lungs. Jesus compared the Spirit to the air, in describing the new birth to Nicodemus. It requires lung capacity to breathe deeply of the oceans of air; so it requires spiritual capacity to realize how accessible and ready the omnipresent Spirit is to fill us full of itself. The lack is with us. God is more willing to give than we are to receive.

To acquire the mind that is always open to Spirit, we must be persistent in prayer. It is written in the eighteenth chapter of Luke, "And he spake a parable unto them to the end that they ought always to pray, and not to faint." He then told of the judge who feared not God nor man, yet who was worn out by the persistency of a woman who demanded justice.

By experimentation, modern metaphysical healers have discovered a great number of laws that rule in the realms of mind, and they all agree that no two cases are exactly alike. Therefore, one who prays for health should understand that it is not the fault of the healing Principle that his patient is not instantly restored. The fault may be in his own lack of persistency or understanding; or it may be due to the patient's dogged clinging to discordant thoughts. In any case, he must persist in his prayers until the walls of resistance are broken down and the healing currents are turned in. Metaphysicians often pray over a critical case all night, as history says Luther prayed for the dying Melanchthon, and brought about his recovery.

Persistency in prayer awakens the spiritual consciousness and sets into perpetual glow the core of the

soul. When this has been accomplished, one is in a constant state of thanksgiving and praising, and the joy of a conscious union with the Creative Mind is realized.

GOD GIVES WILLINGLY

We do not have to beseech God any more than we have to beseech the sun to shine. The sun shines because it is a law of its being to shine, and it cannot help it. No more can God help pouring into us unlimited wisdom, life, power, all good, because to give is a law of his being. Nothing can hinder him except our own free will. The sun may shine ever so brightly, but if we have through willfulness or ignorance placed ourselves, or been placed by our progenitors in the far corner of a damp, dark cellar, we do not get either joy or comfort from its shining; then to us the sun never shines.—*H. Emilie Cady; Lessons in Truth.*

Man is his own star; and the soul that can
Render an honest and an upright man,
Commands all light, all influence, all fate;
Nothing to him falls early or too late.
Our acts our angels are, for good or ill,
Our fatal shadows that walk by us still.
—*Beaumont and Fletcher.*

Forget not all the sunshine of the way
By which the Lord hath led thee—answered prayers
And joys unasked, strange blessings, lifted cares,
Grand promise echoes! Thus each page shall be
A record of God's love and faithfulness to thee.
—*Frances Ridley Havergal.*

Roaming in thought over the universe, I saw the little
that is good steadily hastening toward immortality,
And the vast that is evil I saw hastening to merge itself
and become lost and dead.
—*Walt Whitman.*

THE SILENCE

E. V. INGRAHAM

Lesson III

BEYOND THE SILENCE

NE OF the most important things to remember in connection with the silence, is that it is only a means to an end, and that in order to attain the end one must continually go beyond the silence and bring back into his active life those elements which await the faithful seeker after Truth. Beyond the silence lies the answer to every question, the fulfillment of every desire, and the solution to every problem that can arise in human life.

In exploring any new country, it is always wise for the traveler to have safe guides to lead the way. The safe guides into the realm beyond the silence are faith, interest, and a steadfast vision; these have the one purpose of leading the traveler into that one Presence and one Power of the universe, where all things are revealed. It is said that "God has his second best for those who will not have his best." Dare to seek the highest; dare to approach the very heart of the most high God; dare to make a direct contact with the all-knowing, all-loving Father of the universe, and let his Spirit fill your consciousness with new light, your body with new life, and your whole being with new substance. We follow where interest leads, and there comes back to us the revelation of the source into which our vision searches. If interest and vision lead into the bypaths of life, we receive the by-products of life, but if they lead into the very heart of Being, there comes back the Truth which makes free.

"Acquaint now thyself with him, and be at peace." Acquaintance comes through association, and association involves a mutual exchange of thought, feeling, and

emotion. We are known by what we express in these various phases of our being. We will come to know God by giving him an opportunity to express himself to us. We may know God in a general sense, but our knowing never reaches the point of acquaintance until we have so stilled our own expressions that we may register those things by which God reveals himself to us. "Be still, and know." Be *still*, and know.

We all have some knowledge of the individual who may be called the "talkative questioner." This person comes along, very anxious to ask some sort of question. No sooner is the question out of his mouth than he begins to talk of other things, or perhaps to express his own opinion upon the question he has asked. Gradually his conversation drifts entirely away from the question, and he finally bids you good-by, entirely forgetting the question, or possibly thanking you for answering it, notwithstanding the fact that he has not permitted you to get in a word "edgeways." You become very well acquainted with this sort of person, but, on the other hand, he does not become acquainted with you. In our search after divine revelation, do we not often proceed somewhat after this fashion? Do we not too often keep up an incessant clamor of some sort, until it is quite impossible for the Spirit of Truth to make itself known to us? Just as we learn, from friends and other sources, ideas which are beyond our present concepts, just so shall we learn those things which are in God and which are infinitely beyond our present ideas, by allowing him to answer our questions and by permitting him to reveal himself to us as the source and supply of our every need.

When one learns to be still enough to register the activities of God-Mind within, new and wonderful ideas are formulated in consciousness. These ideas convey more meaning and power than the ideas which ordinarily function in consciousness. It should be remembered that ideas convey power in accordance with

the source from which they come and the realm in which they function. It is especially important that this be remembered in connection with the use of affirmation. A mere repetition of an affirmation carries only that power which is naturally accredited to the mental plane. On the other hand, ideas expressed in the realization that they are statements of absolute Truth and that there is a moving force within the idea which is spiritual, increase to a very great extent the relative power engendered thereby. The most potent thought, however, is the one that comes forth as a conscious revelation from the Spirit within, and that potency is retained just as long as the thought is allowed to consciously function as an expression of Divine Mind.

It is impossible for you to tell just what your response from beyond the silence will be. We do know, however, that it will be whatever is most needed in your spiritual ongoing. Nothing will come except that which is born of God, if you are faithful in your realization that there is "but one Presence and one Power in the universe." As the search for Truth is continued, there will be built into your life all of the elements of God, and every department of your being will be enriched.

Some of the things which will come in response to the earnest seeker's effort, can be understood to a degree by going back to the illustration of the echo, given in our previous lesson. If you were sufficiently interested in what was taking place in connection with the echo of your voice to listen after the echo had entirely died away, you heard that great stillness of which we have spoken. If you recognize that this stillness is the first element of God (he moves through his universe in absolute stillness), you can consciously enter into the first step beyond the silence. The silence ceases to be mere stillness; it becomes the Divine Presence. That very silence is your first conscious contact with the most high God of the universe, if you but recognize it as such. At

that moment you have literally touched "the hem of his garment." If you succeed in coming to any degree of realization that you are actually in the presence of God, a sense of quickening energy filling your entire being, will be quite likely to follow. This should again be recognized as the Divine Presence manifesting as the vitalizing life of Spirit, and the whole being should be relaxed and opened to receive it. Perhaps great and inspiring ideas may come, and these too must be recognized as coming from the Father-Mind to enrich and enlighten the consciousness.

Other people receive their revelations in symbols, and to these is given the additional task of interpreting the symbols. Many who receive symbols are content to merely contemplate the mental picture. If any practical value is to be gained from these visions, they must be interpreted. "What is the meaning of these things?" is the question for such a person to ask of himself and to answer for himself. The interpretation follows easily, if one recognizes that the symbols come from Spirit and then seeks in the Spirit to find their meaning.

Very often we are asked, "How may we know that the response which comes to us in this way is spiritual?" To make sure that your response be spiritual, you must begin with the premise, "There is but one Presence and one Power in the universe." If this becomes firmly established in consciousness, the mind is not open to receive impressions from any other source. It is only our belief in other forces and powers that makes them seem real to us. It is our faith in things that makes contact with them, and if we believe only in God only the Spirit of God can manifest itself to us.

One must learn that first of all the silence is a definite opening of the mind to the revelations of the Spirit of God from the very depths of one's being. The silence is not opening the mind to anything that may choose to come along. Neither is it a search into the subconscious mind to find the hidden things contained

therein. It is a search into the superconscious mind to discover the ideas and ideals which function in the perfect mind of God. This should be remembered continually and practiced very diligently.

As a natural result of practicing the silence, there is a marked increase in the mental and physical forces of the individual. It is therefore of greatest importance that every seeker after Truth begin at once to consciously direct all of his forces into channels which seem at the time to be most desirable and which tend toward the furtherance of his highest ideals. Here a distinct difference must be recognized between suppression and direction of these forces. One may, by mere force of will, dominate any mental or physical force and seem to control it; but the ultimate result of this method is detrimental. A very good mental attitude to assume is: "All the forces of my mind and body are under the direction of Divine Intelligence; they are lifted up daily, formulating and supporting the Christ ideal in me." The next step will be daily to incorporate these awakened forces into the fabric of one's being—make them a part of oneself, rather than direct them to the attaining of mere possessions. "I am the wisdom of God made manifest. I am the love of God brought forth. I am the strength of God expressed," and so on with every force that awakens to consciousness, always remembering that each is divine, that it remains in the Father, and, at the same time, becomes a part of oneself.

The revelations of Spirit which come through the silence are not attained by slowing up one's mental processes. The revelations which come to us from outside sources—friends, books, etc.,—do not require that we slow up our mental action. On the contrary, every bit of additional information which registers in consciousness quickens the mental processes and increases their activities, according to the nature of the information. This is especially true in connection with spiritual

revelations. Divine Mind is a realm of supreme activity, and when it finds expression in the individual, his mind is accordingly increased.

At this point it is very natural for one to at least wonder through what particular avenue spiritual revelation may come. This is difficult to determine, because it may come through any avenue. If one is accustomed to seeing nature with the physical eye and contemplating it as the handiwork of God, it is sure to bring some degree of spiritual illumination. The same is true of a like application of any of the other five senses. However, one seems naturally to expect spiritual revelation to come through the intuitive faculty, that avenue through which are registered impressions of a character too fine for the other senses to convey.

When this fact is discovered, many people begin to belittle the senses. This should not be done, because the senses play their own vital part in developing the whole consciousness. Through the testimony of every available source of information, the truth shall be established. The intuitive faculty is an additional source of information. When, in addition to seeing, hearing, smelling, tasting, and feeling, one can also discern the underlying and creative principle which brought forth the thing which was seen, smelled, heard, tasted, and felt, *then* that one knows the whole truth and can "speak with the tongues of men and of angels." In this way the eye sees with a keener vision, the ear hears with greater accuracy, and all the other senses are similarly strengthened, each tending to register more nearly the truth about everything and everybody.

At best we can but illustrate in a general way the infinite blessings which come from beyond the silence—beyond the range of the present activity of our conscious thought. One can really know of these blessings by being still, by receiving the inspiration of the Almighty and partaking of the divine nature for him-

self. As food is to the body, so is that which comes from beyond the silence food for the entire being.

Beyond the silence is the answer to every question, but beyond the answer are the action and appropriation which are necessary to the fulfillment of the desire involved in the question. Having found the Spirit, "by the Spirit let us also walk," for it is only by action that we grow, and it is only through daily conduct in accordance with our spiritual revelations that we become truly spiritual. It is not enough to live in the calm quiet of the silence, wonderful as it may be, neither is it enough to live in that great realm of spiritual inspiration which lies beyond the silence. Unless the things of the Spirit are lived, unless they become vital parts of our conscious, active being, they have fallen short of fulfilling their divine purpose.

These lessons have been a mere introduction, as it were, to that great realm of infinite blessings which God has for all men. They are not to be followed literally. Out of the points that have been made, take those that seem to be of help in each specific case; apply them in earnestness, looking to that Infinite Mind within you for your own revelations as to just what the silence is, and as to just what the great secrets of life are. What your own soul sanctions is Truth to you, and in its revelations to you, the Spirit of Truth in you has spoken. That this voice of Truth may continue to speak to you long after the lessons are forgotten, is the real object of the lessons themselves. Look to the country which we have tried to point out to you, and leave by the wayside the sign which has merely been for the purpose of pointing out the way. The Spirit of Truth you have always with you, and it is your eternal and sure guide into the way of all Truth; it will speak to you, if you listen for its words.

Instead of a gem, or even a flower, cast the gift of a lovely thought into the heart of a friend.—*Macdonald.*

UNFOLDING THE HEALING CONSCIOUSNESS OF THE CHRIST FAITH

Chapter II

CORA GENEVRA DEDRICK

S RAYS of sunshine creep through tangled vines and shed their warmth and glow in the dark, damp corners of the earth, so faith creeps through the dark tangled meshes of human thought, and radiates its strength and hope and courage.

God lives in each heart, and he who consciously dwells "in the secret of His presence," comes into an understanding of the creative powers of the universe. Into this "secret place of the Most High" no thought of disease or destruction can enter. Here the healing, soothing balm of Divine Faith pours itself out, seeking to expand and to enlarge and make alive God's perfection in the whole consciousness. It even penetrates into the environment, bearing everywhere its sustaining trust which never wavers, never grows less, making the whole scheme of life one unbroken story of happiness, of joy, of love and abundance to all those who bathe in its light and bask in its warmth and beauty.

It is the constant mingling and intermingling of the conscious intelligence with faith that establishes the healing consciousness in man. Thus consciousness, built on the Rock of Faith, becomes more and more fearless and free, and finally comes forward and says, "Behold, I am the Word made flesh. No task is too hard for me."

Our true ideas are also from God. The yearning desire of these Divine Ideas in the heart, causes mind action, and through this movement the Divine Ideas are born by faith into consciousness, and produce thought. Thus, the faith consciousness, once estab-

lished, is constantly fed from the very fount of faith, and grows stronger and stronger continually. God is the one Source, and the knowledge that God is all, and that all things not made by him are not made, fills one who is working from principle, with an immeasurable assurance past description. It gives him the firm conviction that all conditions of mind and body are his to conquer through Christ.

The body is the fruit of the mind. There should be instilled into every part of the body the relation each member bears to God at the center of being. A good exercise is (after getting a realization of Omnipresence at the heart center) to reach out in faith into the different parts of the body and connect these parts through the conscious intelligence with the inner Radiance at its very core. For example, in this manner, study the relation which the little finger of the left hand bears to the inner Presence. First is the consciousness of dependence upon God, tempered with trust, then of refinement. Of course, life is always present, and the consciousness of this may be greatly increased by larger realizations of life. Then comes the thought how dearly God loves all life, how through this love he is constantly pouring out upon all living creatures his power and strength and intelligence. Try this same experiment with the little finger of the right hand. Next, from the center of being penetrate into the heel of the right foot, studying the relation which that part of the foot bears to the indwelling spiritual Presence. The feeling is that of confidence,—strong, fearless, unfaltering. It brings the unconquerable feeling of faith in God, and, through faith in God, faith in self and in humanity. Here, too, comes a larger consciousness of life, and love, and strength, and power, new faith and confidence in one's ability to accomplish those things which have formerly seemed impossibilities. Try the same experiment with the left foot.

As you continue from day to day, visit every part

of your body, and, through your affirmations of the spiritual truth you have learned, you will establish the new body in Christ in the organism as a whole. This is the scientific law underlying "putting on Christ."

To study the relation which the eyes bear to the inner Presence, is very beneficial. Faith in the healing power of Spirit tears down the walls of doubt and fear which have been hindering the perfect vision; it casts out all uncertain questionings (those question marks in the eyes which give the feeling of so many little sticks distributed crisscross here and there through the eyeballs), opening the way for fresh hope, buoyancy and vigor to manifest. By studying the relation the ears bear to the inner Presence, the faculty of spiritual hearing is unfolded. By studying the relation the generative organs bear to the inner Presence, new and wonderful ideas of strength and vigor and purity may be set into action. The healing stream may be carried to the base of the spinal column, where it diffuses its redeeming essence throughout the whole length of the spinal cord. The faith-giving, sustaining mercy of the Lord may be poured out into the bowels, setting them into perfect, healthy action.

But in all these exercises the conscious intelligence must operate from the basis of abiding spiritual faith and confidence, and must know that the life, love, strength, and power of God are poured out in ever increasing abundance. Otherwise, through negativeness, the mortal stream of fear and doubt gains admittance into consciousness, and one is immersed in its muddy, murky waters.

The processes of faith here merely outlined, constitute what Jesus taught in casting out "demons." When wrong thoughts are allowed to grow in one's consciousness and standards of truth are abandoned by the directive will, all kinds of lesser egos take up their abode in the body house of man and they must be cast out. This putting forth from both mind and

body all false and discordant thought aggregations, is the work of the Master Mind, the *I Am*. Through a living faith all negations are cast out, and life grows wholesome, rich, and sweet.

"Watch ye, stand fast in the faith, quit you like men, be strong."

THE BODY

Every one should consider his body as a priceless gift from one whom he loves above all, a marvelous work of art, of indescribable beauty, and mastery beyond human conception, and so delicate that a word, a breath, a look, nay, a thought may injure it.—*Nikola Tesla.*

Finish every day and be done with it. You have done what you could; some blunders and absurdities crept in—forget them as soon as you can. Tomorrow is a new day. You shall begin it well and serenely, and with too high a spirit to be encumbered with your old nonsense.—*Emerson.*

We sleep, but the loom of life never stops; and the pattern which we are weaving when the sun went down is weaving when it comes up tomorrow.—*Henry Ward Beecher.*

Christ's love takes us as it finds us, but it does not leave us so. If it did not make us better, it would not be Christ's love.—*George Bowen.*

Be not simply good,
Be good for something.

—*Thoreau.*

Yet through all, we know this tangled skein is in the hands of One who sees the end from the beginning; he shall yet unravel all.—*Alexander Smith.*

GOD; LOVE

IMELDA OCTAVIA SHANKLIN

UR STUDY of God could not attain the slightest degree of completeness if we should fail to make investigation of him as love. Indeed, acquaintanceship with him as love is the aim of all acquaintanceship with him, for not to know him in this capacity is failure to reach the peace which perfect knowledge brings.

We may have a well grounded faith in the universality of God's empire; we may study to know him as the Changeless Good; we may realize that we live, and move, and have our being in him, the sustaining Spirit; we may endeavor to merge our individual lives with his eternal life; we may seek his wisdom as our wisdom; we may diligently build our bodies out of his glorious body, but not until we acquaint ourselves with him as love, do we truly become like him. For love is the heart of God's heart to us; it is the motive in God's creation of us; it is all that he demands of us, for in its completeness all other forms of God reside.

Even when we work in the highest understanding that we have reached, we may find occasions arise that demand a special dispensation of grace. Love supplies this. If we have failed in wisdom, love will take up the question and clear it for us. If a tangle comes in the web of life, love smoothes it out for us. All things can be kept right by love, because it is God's forgiving nature, acting in us and for us.

Emotional judgment has said that love is blind. This is not an accurate representation of its nature. Love does not have to see in order to know that all is as it should be. It looks through the clouds of ignorance with which the emotional mind has veiled life, and its vision beholds the King in his beauty, the God nature

within each one of us. This is why every man, every woman in the world is loved by some one, no matter how forbidding may be the appearance which is presented to humanity at large. God will not be unloved, however unlovable may be his mask to the eyes of ignorance. Some one loves the malefactor, some one loves the bigot, some one loves the tyrant. This some one is God in disguise, loving himself in disguise.

Love is the completeness of life. If there has been the omission of a kindness, love puts itself into the gap to more than compensate for the deficiency. If there has been a harsh word, love takes it up and subtly transmutes it into the sweetness of God. If there has been negligence, loves comes forward and substitutes its promptness, supplanting carelessness by efficiency.

Love awakens the song that sleeps in the heart, and music floods the spheres. It smites the sealed fountains of joy, and there pours out a stream of happiness which gives roses to the desert of barren lives. It calls to wisdom, and the mind that had drowsed awakes to brilliancy of thought and utterance. It beckons to generosity; miserliness and selfishness burst into a luxuriance of self-giving. It turns its smile upon the laggard; sluggishness is cast off as shackles, and buoyancy supplants indifferent lassitude. It whispers to despair; where darkness had brooded a glory dawns, and radiance discloses the face of God shining from the summit of eternal courage.

It is the thoughtfulness which smoothes the path for others. It is the incentive to our superlative endeavors. It is the disarmer of criticism. It is the author of whatever is beautiful or enduring. It is the mother call and the child response. It is the sublimation of patriotism. It is the giver of the gift. It is the delicacy of the wild rose; it is the immovability of granite cliffs, the tenderness of angels and the purity of heaven. It is its own creator and its own creation. It is timeless, without beginning of years or ending of days, being coëxistent with

God and the very essence and fiber of his composition.

Love is the impartial Spirit of God. That is why there is neither Jew nor Greek, neither bond nor free, in God, even as Paul discovered. God so loves the world of humanity that he gives himself with infinite prodigality for the redemption of the forms he has assumed in permitting himself to be called by the names under which we are known.

Love is the wonder-worker. It takes the least desirable things and transforms them into objects passionately to be desired. An environment may be ever so unpleasing, but let love pour its enchantments into the erstwhile unhappy elements, and joy and peace come in, to construct along the lines of harmony and grace.

Love meets no defeats, no death, no age. The story is told that a traveling party in a strange city had pointed out to them a young woman of uncommon beauty and serenity of face. On being asked opinions as to her possible age, the members of the party agreed that she was perhaps seventeen. The guide told them that her age was more than seventy years; that when quite a young woman her lover was suddenly killed, and from that event time had stood still for her whose mind was fixed on love in the guise of youth. Her contemporaries aged; they passed under the shadow of sorrows and bore the marks of suffering in their flesh. But she, looking daily for the coming of her love, dressed her body in fair raiment, set flowers in her hair, and trilled the happy song that love had taught her. She did not age, because she knew love. She fulfilled the law and escaped unpunished.

Love gives all the forms of beauty that we have in the world. God is beautiful, and his products are tinged with his own loveliness. Flowers are the love tokens of the Infinite; the starry hosts are the works of love, lavishing upon us the gems of space. Poetry, music, fields, trees; whatever we see or hear, whatever we can enjoy through the senses, whatever draws upon the deeps of

being, is provided by the love that holds back from us no part of itself.

Humanitarianism, civilization, education, are forms taken by the love of humanity for humanity. Gentleness, kindness, mercy, are love operating in the zones of altruism. Family ties, community interests, coöperative enterprises, are networks of love that hold society together.

All unselfishness is love. All giving of self for others is love. All forms of love are forms of God the Father, who loves us so much that he must employ all agencies of life and all shapes he is capable of assuming as adequate means of pouring out upon us that love that fulfills the law, that never fails, that casts out fear, that gives the peace of absolute union with himself.

THE COMING AGE

These things shall be; a loftier race
  Than e'er the world hath known shall rise,
With flame of freedom in their souls,
  And light of science in their eyes.

Nation with nation, land with land,
  Unarmed shall live as comrades free;
In every heart and brain shall throb
  The pulse of one fraternity.

New arts shall bloom of loftier mold,
  And mightier music thrill the skies,
And every life shall be a song
  When all the earth is paradise.

—*John Addington Symonds; Bulletin of the Oriental Esoteric Society.*

FINDING THE ROAD

Who gives today the best that in him lies
Will find the road that leads to clearer skies.

—*John Kendrick Bangs.*

SUNDAY LESSONS

LESSON 3, APRIL 17, 1921.

Unity and International Subject—BIBLE TEACHINGS ABOUT WORK.—Mark 6:1-3; John 5:17; II Thes. 3:6-13.

1. And he went out from thence; and he cometh into his own country; and his disciples follow him.

2. And when the sabbath was come, he began to teach in the synagogue: and many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and *what mean* such mighty works wrought by his hands?

3. Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in him.

17. But Jesus answered them, My Father worketh even until now, and I work.

6. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us.

7. For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you;

8. Neither did we eat bread for nought at any man's hand, but in labor and travail, working night and day, that we might not burden any of you:

9. Not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us.

10. For even when we were with you, this we commanded you, If any will not work, neither let him eat.

11. For we hear of some that walk among you disorderly, that work not at all, but are busybodies.

12. Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread.

13. But ye, brethren, be not weary in well-doing.

GOLDEN TEXT—*In diligence not slothful; fervent in Spirit; serving the Lord.*—Rom. 12:11.

SILENT PRAYER—*My yoke is easy and my burden is light, because I am serving God in every daily task.*

Since a large portion of man's life is devoted to work, this lesson should prove very practical. Generally speaking, we may say that work is effort applied in the accomplishing of a definite purpose. Effort may be physical, mental or spiritual. Perfect work should be a combination of all three.

The Scriptures tell us that in the beginning God created the heavens and the earth. This stupendous creation should stand to man as an ever encouraging example of constructive effort. In the creation, nothing has been slighted, from the vast arrangement of a million planets down to the minutest detail in cell life. Why is this creation so perfect? Because God as love expresses love in every detail of his creation.

In today's text, Jesus says, "My Father worketh even until now, and I work," showing that God's creative process has been continuous,—that it did not stop with the account contained in the first chapter of Genesis. Jesus wanted his hearers to understand that he also had a work to do if he would follow the Father's example. In the present case, his work was the healing of the cripple by the Pool of Bethesda. This work was performed on the Sabbath Day. Jesus, as a young man, had done carpenter work; no doubt he had realized the dignity of that constructive kind of labor by doing it well. He now was doing a spiritual work. Metaphysicians have found that all constructive work is in reality done in Spirit, before it can be brought into visibility through the work of the mind and body. God created the universe in its spiritual essence in the beginning, and man and nature have been working out its visible details ever since. Every man has a part to do in this great work. All things were created for the individual, but each must make right use of all things before they will serve him. The principle of mathematics is man's servant when he uses it correctly. There are wonderful laws governing the use of electricity, but they will not serve the man who will not coöperate with them.

Man cannot assume an arbitrary law and expect electricity to serve him under that law. There are great spiritual laws which men have discovered. Jesus Christ understood these laws and tried to show man how to use them. Some men have understood in part and applied in part the laws which Jesus Christ used; but the vast majority have stood aside, and, while marveling at His great works, have not applied the laws by which He produced those great works. Men have set up arbitrary laws and have tried to get results by following their own ideas. One of the simple laws which Jesus gave is, He who would be great must serve. Mankind, as a whole, cannot or will not understand and apply this law. Men arbitrarily formulate a law, He who would be greatest must be served. The pages of history are strewn with the broken ambitions of men who have tried to be great according to this false law. It will not work any more than water will run up hill.

When we understand that work is service and that the element of love enters into true service, then we will know how to become great, because we will know how to coöperate with the underlying spiritual laws which produced for Jesus Christ the mighty works of healing, increase in substance, and resurrection. Serving must begin in the kindergarten of common work, just as we find it. Jesus found his common work to be carpentry.

By applying the law of loving service to what comes to hand to do, we put something into the work that raises it out of the class of drudgery into the realm of satisfaction and joy. When we realize that everything which we do is a service rendered to God in return for his loving service in giving to us all things, we raise the menial task to one of high excellence. This very attitude will fit us for the next step in service. Spiritual service in work is just as necessary as mental or physical service. If the spiritual service of love and faith is not present, the work is but partly done, and it is a hardship to the laborer.

Paul knew the nature of real work, and he gives us in today's lesson, a frank and unselfish statement of what he believes to be his work and the work of every one who is following Christ.

QUESTIONS

1. What universal example have we for doing our work well?
2. What was Jesus' estimate of a great man?
3. What kinds of effort should a good workman put forth?
4. What has Spirit to do with work?
5. How shall common tasks be transformed into transcendent work?

Lesson 4, April 24, 1921.

Unity and International Subject—POVERTY AND WEALTH—Isaiah 5:8-10; Amos 8:4-7; Luke 16:19-25.

8. Woe unto them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land!
9. In mine ears *saith* Jehovah of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.
10. For ten acres of vineyard shall yield one bath, and a homer of seed shall yield *but* an ephah.
4. Hear this, O ye that would swallow up the needy, and cause the poor of the land to fail,
5. Saying, When will the new moon be gone, that we may sell grain? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and dealing falsely with balances of deceit;
6. That we may buy the poor for silver, and the needy for a pair of shoes, and sell the refuse of the wheat?
7. Jehovah hath sworn by the excellency of Jacob, Surely I will never forget any of their works.
19. Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day:
20. And a certain beggar named Lazarus was laid at his gate, full of sores,
21. And desiring to be fed with the crumbs that fell

from the rich man's table; yea, even the dogs came and licked his sores.

22. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried.

23. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame.

25. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish.

GOLDEN TEXT—*For where your treasure is, there will your heart be also.*—Luke 12:34.

SILENT PRAYER—*God is my unfailing resource.*

The materially minded man has the idea that if some people are rich, other people must necessarily be poor. This viewpoint shows a lack of understanding of the spiritual law of prosperity. God has provided an abundance for all. Jesus Christ tried to show this in his teaching about the lilies of the field and the birds of the air. They are cared for, although they take no anxious thought for the morrow. The greatest enemy to true prosperity today is human selfishness. Those who try to crowd others out of their possessions for personal gain, are putting into operation forces that will sooner or later deprive themselves of the very things they desire.

In today's lesson we are shown that those who are trying to get wealth through selfish practices will receive a short yield from their efforts. This is brought out by the statement that "ten acres of vineyard shall yield one bath, and a homer of seed shall yield *but* an ephah." The bath was a measure of wine containing about eight gallons. The homer was a dry measure, about ten times larger than the ephah. One bath would be a very

small yield for ten acres, and one ephah would be a crop equal to only one tenth of the seed planted. Selfish thoughts blind man to the truth that God has provided enough substance to bountifully supply all men. When a man does not perceive this truth, he is moved to selfish thoughts and acts by fear of lack. Fear of lack is due to a lack of faith in God. Thus, fear causes one man to deprive other men of their belongings, in order that he may have enough for himself. This brings into that man's affairs the dwarfing effect of the mental law of lack.

When we try to hoard things here on earth, we produce in our consciousness a limitation of spiritual things. What things soever ye shall bind on earth, shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven. That is, our thoughts about material things react upon our spiritual consciousness, and if we limit material things in our thinking, we by that act limit our concept of the great universal abundance. This shuts us off from the free-flowing universal supply which would otherwise naturally come to us in abundance. Selfish people may for a time seem to prosper, but their wealth is either swept away from them or it becomes to them an incubus that by its very weight destroys their vitality and happiness. The biographies of those rich men who have been selfish will bear this out. All rich men are not selfish, however. The rich are by no means the only selfish people. There are countless millions of selfish men and women who are poor, and their poverty can be traced, in many cases, to their selfishness. Praise, thanksgiving, and loving coöperation, destroy the fear thought and cause the law to bring returns of health, happiness, and prosperity.

The second part of our lesson shows that trickery and unfairness in business bring woe and unhappiness. If we want true happiness, our eye must be single. A single eye means a mind that sees only the good. When

one practices deceit and falsehood in his business, he has at least one eye upon something which he knows is not righteous. This diversion of his attention from singleness of purpose shuts out the wonderful light of true happiness from this soul and with it the worth while things of life.

The third part of the lesson calls attention to the reaction caused by unkindness. If we think unkind thoughts toward others, these thoughts return to us like boomerangs, bringing us much unpleasantness. If you go into the silence and ask the Father for something, your prayer cannot be answered in its fullness so long as you are holding unkind or unforgiving thoughts toward any one. If you have wronged any one, first do all that you can to right that wrong, and then begin to set your mind right by thinking thoughts of good will and love. If it is too late to make reparation in an outer way, ask in the silence that the forgiving love of God cleanse your soul; then forgive yourself and every one else. This will remove obstructions which selfishness may have placed in your soul, and will open your consciousness to the great inflow of God's pure substance. Forgiveness must be accomplished in all sincerity and earnestness, with no trace of self-justification. Material possessions are but symbols and conveniences in the great work of soul development. We should bless them and use them wisely, but we should not let them blind us to the realities of life which lie back of them.

QUESTIONS

1. Must some people be poor that others may be rich?
2. What is the great enemy of prosperity?
3. What increase does the crop sown in selfishness, bring?
4. What is the law of things bound on earth?
5. What often hinders the answer to a prayer?

Lesson 5, May 1, 1921.

Unity and International Subject—BIBLE TEACHINGS ABOUT EDUCATION.—Deut. 6:4-9; Prov. 3:13-18; Luke 2:40-52.

4. Hear, O Israel: Jehovah our God is one Jehovah:
5. And thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.
6. And these words, which I command thee this day, shall be upon thy heart;
7. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.
8. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.
9. And thou shalt write them upon the door-posts of thy house, and upon thy gates.
13. Happy is the man that findeth wisdom, And the man that getteth understanding.
14. For the gaining of it is better than the gaining of silver, And the profit thereof than fine gold.
15. She is more precious than rubies: And none of the things thou canst desire are to be compared unto her.
16. Length of days is in her right hand; In her left hand are riches and honor.
17. Her ways are ways of pleasantness, And all her paths are peace.
18. She is a tree of life to them that lay hold upon her: And happy is every one that retaineth her.
40. And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.
41. And his parents went every year to Jerusalem at the feast of the passover.
42. And when he was twelve years old, they went up after the custom of the feast;
43. And when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not;
44. But supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance:
45. And when they found him not, they returned to Jerusalem, seeking for him.
46. And it came to pass, after three days they found

him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions:

47. And all that heard him were amazed at his understanding and his answers.

48. And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing.

49. And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house?

50. And they understood not the saying which he spake unto them.

51. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these* sayings in her heart.

52. And Jesus advanced in wisdom and stature, and in favor with God and men.

GOLDEN TEXT—*Wisdom is the principal thing; therefore get wisdom.*—Prov. 4:7.

SILENT PRAYER—*God is my wisdom.*

The first part of our text explains the value of wisdom. The second part includes a commandment from Deuteronomy which gives us in a few words the key to all wisdom, and perhaps it embodies more wisdom than any other statement in the Bible. If it is observed at all times, it will open the way to the attainment of every good thing. This is the great commandment: "Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might." Jesus referred to this in his ministry as the great commandment upon which all the law depends.

The third part of our lesson shows us in what ways we must apply this key.

Wisdom is discernment and judgment. It is knowledge and the ability to use knowledge. It includes high moral as well as mental excellence. Knowledge is merely a comprehension of facts. Knowledge may be gained from books at school, but wisdom must come from a higher source. "But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him." Wisdom

comes through a sincere mental coöperation with the Divine Source. This coöperation is more precious than any material possession can possibly be. When we become channels for the free expression of Divine Wisdom we will find that it leads to genuine happiness. If a man has wisdom, he knows what to do in order to obtain results in any line; he knows how to attain long life; he brings to himself honor and peace; his ways are ways of pleasantness and he realizes what true happiness means.

God is good and he is all-powerful. Through love we can unite ourselves with his mighty power. By loving God with all our heart and with all our soul and with all our might, we can bring his goodness and power into our lives. This commandment is the greatest of them all, because its observance makes all others unnecessary. Man is so apt to look upon the material world as the world of reality, that he must be constantly reminded of the spiritual source of all things. He must keep a continuous contact with this commandment, so that God may be a reality to him. Children need to be reminded that God is reality and that they should love him supremely. The love of God should be remembered in the family circle. When one is out walking on the street, he should be conscious of his oneness with God. When he goes to sleep, he should let Divine Love sink down into his subconsciousness, where it will build health and strength into his body. When he rises in the morning, he should feel the presence of the loving Father.

Binding the words of this commandment on the hand signifies divine control of man's actions; "they shall be for frontlets between thine eyes," signifies that they shall control his thought. Each man should seek to understand his nearness to God, and to realize that God is in all other men. He should try to carry into his actions the realization that he is dealing with God through men. This realization will cause him to deal fairly with

others. He should not be discouraged if he does not attain this full consciousness at once, but he should constantly strive to realize, in spite of all appearances, the Truth that God is Good and God is all. We should remember that Jesus spent thirty years in study before he began his ministry of mighty works. We must remember that victory comes to the one who endures to the end, not to the one who makes an intense effort and then turns his attention to something else.

QUESTIONS

1. How valuable is wisdom?
2. What are the gifts that wisdom brings us?
3. What is wisdom?
4. What is the key to all wisdom?
5. What should one do to become wise?

Lesson 6, May 8, 1921.

Unity and International Subject—REST AND RECREATION.—Leviticus 23:39-43; Deuteronomy 5:12-15; Mark 6:31, 32.

39. Howbeit on the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of Jehovah seven days: on the first day shall be a solemn rest, and on the eighth day shall be a solemn rest.

40. And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook; and ye shall rejoice before Jehovah your God seven days.

41. And ye shall keep it a feast unto Jehovah seven days in the year: it is a statute for ever throughout your generations; ye shall keep it in the seventh month.

42. Ye shall dwell in booths seven days; all that are home-born in Israel shall dwell in booths;

43. That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am Jehovah your God.

12. Observe the sabbath day, to keep it holy, as Jehovah thy God commanded thee.

13. Six days shalt thou labor, and do all thy work;

14. But the seventh day is a sabbath unto Jehovah thy

God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou.

15. And thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm: therefore Jehovah thy God commanded thee to keep the sabbath day.

31. And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat.

32. And they went away in the boat to a desert place apart.

GOLDEN TEXT—*The streets of the city shall be full of boys and girls playing in the streets thereof.*—Zech. 8:5.

SILENT PRAYER—*I rest in quietness and confidence after I have spoken the Word of Truth, knowing that good results will follow.*

In the first chapter of Genesis it is written that God rested, after the six days of creative work. It naturally follows that man, created in God's image and likeness, must also rest at intervals. This being so, one's next concern is to determine what rest is. Recreation is for the re-creating or renewing of our minds and bodies. Rest and recreation must be studied from a spiritual viewpoint, in order that their greatest good may be realized. A rest that includes mere laziness and a recreation which means dissipation, fall short of their highest mission.

We should remember that after a spiritual affirmation is made there must be a period of rest from making affirmations. During this rest period the mind should be in a quiet attitude of confidence. It must be certain that results will follow. The farmer plows his ground and plants his seed, but he must wait for the seed to grow before he can cultivate again. In developing his

abilities, man should make certain efforts through study and meditation. Then he must have periods of quietness in order to let his ideas grow. After a certain growth has been made he can again work and cultivate his growing talents.

The lesson in Leviticus shows that there are periods in man's life when he is required to come out of his established, crystallized beliefs and dwell in open receptive states of mind. This change of consciousness will bring new ideas. God brought the children of Israel up out of Egypt (darkness) into the Promised Land. While making this change, the children of Israel dwelt in tents. The Feast of Tabernacles was in commemoration of their escape from bondage. This feast called their attention to the fact that they had progressed by breaking away from old conditions. Progress was made possible by their taking up for the time being, temporary abodes. "Seven" denotes the completion of a given work on the natural plane. The feast of Tabernacles was held during the seventh month and continued eight days. Seven of these days were to be lived by the people in temporary booths, which were made of boughs of trees. During this feast every one was expected to be giving thanks; in fact this festival has its parallel in our Thanksgiving Day. The fifteenth day of the seventh month corresponds to about the first of October. The period of Tabernacles occurs in our growth after we have put forth our mental and spiritual efforts to the fullest extent. It is not dependent upon a certain period of time. It is dependent upon a certain mental and spiritual condition.

The Sabbath Day is of real benefit to man, and if he observes it in the right spirit he will come into great spiritual illumination on that day. One who understands the true spirit of the Sabbath does not need to follow certain prescribed rules laid down by a church. It is necessary to open the mind to an appreciation of God's rest and peace. On the Sabbath, Jesus and his

disciples plucked corn and ate, much to the displeasure of the Pharisees, whose lives were governed by definite detailed rules of action concerning that day. When they remonstrated with him, he informed them that the Sabbath was made for man and not man for the Sabbath.

When we have the spirit of the Sabbath we need no outer rules. Man requires rest and man requires recreation, but the greatest rest is attained by abiding in the spirit of the Sabbath, which is the fruition of all our efforts. The greatest recreation is in the renewing of the mind and body through letting the substance and life of the Christ Mind enter freely into the organism. Metaphysicians have found that it is necessary to have periods of relaxation from metaphysical effort. A change of mind from deep seriousness to things in lighter vein, will sometimes give the ideas sown in Spirit, opportunity to grow and develop.

QUESTIONS

1. How should rest and recreation be used in order to realize the greatest good from them?
2. What should follow a spiritual affirmation?
3. What part has rest to do with developing the abilities?
4. What does dwelling in booths for seven days represent to us?
5. How is the Sabbath to be observed?

LESSON 7, MAY 15, 1921.

Unity Subject—THE IMPARTIAL SPIRIT OF GOD.

International Subject—WORKING WITH OTHERS.
I Corinthians 12:14-27.

14. For the body is not one member, but many.
15. If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body.
16. And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body.

17. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18. But now hath God set the members each one of them in the body, even as it pleased him.

19. And if they were all one member, where were the body?

20. But now they are many members, but one body.

21. And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you.

22. Nay, much rather, those members of the body which seem to be more feeble are necessary:

23. And those *parts* of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely *parts* have more abundant comeliness;

24. Whereas our comely *parts* have no need: but God tempered the body together, giving more abundant honor to that *part* which lacked;

25. That there should be no schism in the body; but *that* the members should have the same care one for another.

26. And whether one member suffereth, all the members suffer with it; or *one* member is honored, all the members rejoice with it.

27. Now ye are the body of Christ, and severally members thereof.

GOLDEN TEXT—*Ye are the body of Christ, and severally members thereof.*—I Corinthians 12:27.

SILENT PRAYER—*The Father within me doeth his works.*

"God is no respecter of persons." No man can get the right perspective of life who is not convinced of the truth of this statement. No man can successfully bring out his faculties who does not take as the slogan of his self-developing campaign, "What God has done through another, he will also do through me, if I am as faithful as that other. God will do more through me than he has ever done through another, if I make myself more receptive to him than any other one has been." This is the irrefutable argument of the conqueror. It is

the logic of every one who has risen superior to natal conditions, heredity, and environment.

"There are diversities of gifts." All the possibilities of God are latent in the sluggard. A "gift" is the development of a possibility; "a gift of music" is a lesser or a greater development of the inherent Divine Harmonies. "There are diversities of ministrations." As the gift is administered, we have manifestation. The "gift of music" is administered through voice or instrument. God ministers through us first as life; after life is made manifest, the gifts appear, according to the order of development which we have pursued. "There are diversities of workings." We may combine our gifts. We may yoke love to wisdom in equal degree, and thus produce poise. Or, we may develop love out of proportion to wisdom, and so empower the emotional forces of life to run away with our better purposes.

Whatever the gift, whatever the development, whatever the manifestation, each proceeds from that Supreme Immanence which is "over all, and through all, and in all."

In no other association of life has there been more misunderstanding of God's order and will than there has been in the economic realm. Political economy, "the doleful science," has inoculated the human mentality with the doctrine that arbitrarily there are classes economic; that since the economic side of life has such tremendous influence upon social relationships, and even upon a man's opinion of himself, a man is measured by the money he can command; that society is made up of these classes, one the extremely rich, one the extremely poor, one the neither-rich-nor-poor.

So general have been the misconceptions of the origin of economic classes, that our social ratings have quite generally conformed to the classifications made, and men have consciously identified themselves with one of the three.

Paul did not so apprehend life. He took the figure

of the human body to illustrate the unity of society. The body social is not one member, but many. There is need for all.

"Now hath God set the members each one of them in the body, even as it pleased him." This does not mean that God makes one man rich, another gifted; one man poor, another inefficient. It does not mean that the Infinite floods one soul with opportunities and withholds itself from another. It means that where we now stand in the Jesus Christ evolution is the place where we are to begin the greater development. If Paul could have so misunderstood the Jesus Christ evangel as to believe that God gives one good and another ill, he would have omitted "whether one member suffereth, all the members suffer with it; or *one* member is honored, all the members rejoice with it."

The lesson is first of all, for individual application. The "more feeble are necessary;" whenever there seems to be a lack, we are to use the power and substance of God to build up. The "less honorable" have honor bestowed upon them; the commonplace is to be idealized. The "uncomely *parts*" receive more abundant comeliness by being set into their original position as elements of God.

The Scripture referred to as supplementary reading, gives the account of Jesus Christ feeding a multitude in a wilderness. Here, as text for Paul's letter, we have the Master performing one of his tender services to all who sought him.

And so it is with the one who pierces through the veil of symbolism in which our Scripture is wrapped. The Master instructs the disciple not only by precept, but by example also, to the end that we may know that there are no discriminations in the love of God.

QUESTIONS

1. How much will God do for us?
2. What are "gifts"?

3. How do the gifts become manifest?

4. What did Paul illustrate in the words of today's golden text?

5. Give personal application of the points in the lesson.

LARGESS

Giver of countless gifts,
I lift to thee
A song of grateful praise,
On bended knee.
Thy all-bestowing love
No limit knows;
Giver of countless gifts,
My cup o'erflows.
Enlarge my cup, I pray,
That I may be
More worthy to receive
Thy gifts to me.
Seeking God's kingdom first,
O truth divine,
All of earth's boundless stores
Henceforth are mine!

—Bernice L. Foster.

Forget not all the sunshine of the way
By which the Lord hath led thee,—answered prayers,
And joys unasked, strange blessings, lifted cares,
Grand promise-echoes! Thus each page shall be
A record of God's love and faithfulness to thee.

—Frances Ridley Havergal.

There is no duty we so much underrate as the duty of being happy. The man who forgets to be thankful has fallen asleep in life.—*Robert Louis Stevenson.*

WITH MY WORKBASKET

Today, instead of soliloquizing, I am going to write down the high points of a "twosome" talk. My friend and I—companion Truth seekers—spend many profitable hours exchanging thoughts and experiences—old faithful basket being a silent third member of the party.

The Newton family's prosperity demonstrations interest my friend keenly, because she sees that financial freedom is one of the steps in the Christ Consciousness. She brought with her this afternoon a newspaper clipping which furnished a good text for our discussion of supply.

"Penniless, Yet a Millionaire. A Man Dies in Poverty, While Vast Estates Await Him," ran the headlines. This man, it appears, had not known he was an heir to property in Europe, valued at several thousand dollars, and when—after years of search—the family lawyers found him, it was too late to give him the money; for, sick and lonely and discouragd, in a moment of despair he had taken his own life.

"And a simple knowledge of the facts would have changed all the world for him," said Mrs. Friend.

"Lack of knowledge—how many perish because of it!" I exclaimed.

"A striking analogy, this story, don't you think, Aunt Christiana, of the attitude of man toward his divine heritage?"

"Yes, for the unawakened man. His belief in poverty,—his subjection to discordant conditions generally, is an inevitable consequence of his ignorance and for-

getfulness of who his Father is and of his own birthright."

"But unlike the lost heir of the newspaper story, we do discover the truth, sometimes," interposed my friend.

"Why say 'unlike'?" I asked. "How do we know what that man has found out or will find out?"

"True," she answered. "It does take a shock, a microcosmic cataclysm to awaken some people. Whatever the way, it is always Love that awakens the sleeper."

"Yes, ever and always it is Love, the Divine Spirit, the Father's own nature moving within, which brings the son to himself and turns his steps homeward."

"That is true, Aunt Christiana, and it is easy to understand why people who do not know themselves or their Father should experience poverty and sickness and general out-of-true-ness, but it is not so easy to explain to ourselves or others why people who are conscious of their heirship should lack any good thing in the matter of money supply. For instance, why do not the children of God, who know who and what they are, own the earth?"

"Is it not because they have not yet fully realized their heirship? They know the truth—the higher consciousness perceives it—but there remains yet the lower, the subconsciousness, to be retrained, reinstructed. This is done, it seems to me, by persistent denials of mistaken beliefs and persistent affirmations of that which really is now and eternally."

"Just a realization of the 'nowness' that is the secret of practical everyday demonstrations," affirmed Mrs. Friend.

"And the key which opens the door of realization is the spoken word. Look about, and you will see that those who are realizing are demonstrating. They are not piling up riches in banks and barns, but they reach out and take what they need when they need it."

Then Mrs. Friend uttered a great truth. "The fact

is, we primary students are afraid of claiming too much. 'Too good to be true,' we say. We seem to be afraid to put Truth to the test."

"That's it," I chimed in. "To prove supply, we must draw upon it. Also, obviously, we must know how to draw it to us. I have, say, a million dollars to my credit in the bank. If I don't know it or don't believe it, I am just as poor as if the money were not there. But if, while hardly able to believe in such good fortune, I have sufficient faith and knowledge to write a check for immediate needs and to present the same, I receive at once tangible proof of my inheritance; and, naturally, the oftener I draw, the stronger grows my faith.

"But until the knowledge comes which makes one absolutely free, there is one point to be considered—the name. When one draws a check on the Bank Universal, so to speak, whether for money or for any other need, one signs the family name. I, for example, do not draw as Margaret Friend, you as Christiana Newton; each draws in the name of Christ."

"Yes, that is part of the knowledge necessary to the process. It is, we know, the Christ in us which in the first place impels us to ask. It is the faith of the Son in us which moves us toward the waiting supply. When we definitely recognize our sonship, when we actually put on Christ, we know ourselves by the one and only name; therefore we can do no other than ask as Christ, receive as Christ, use as Christ, whatever glories that name opens up to us."

" 'If ye shall ask anything in my name, that will I do.' Deep meaning in these words; more, perhaps, than we have yet found. 'Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full.' "

And here our little visit came to an end.

Aunt Christiana.

SUNBEAMS

LOUISE C. NEWMAN

How shall I teach my child to express the Truth?

By filling its consciousness with the light and power and glory of Divine Love, it will naturally express what it is.

Ideas in Divine Mind are out-pictured in all our world about us, in just the way that is most simple for our minds to perceive, if we will only open the windows of our souls and look out.

Let us take our lesson from the sunbeam, which is the unconscious expression of light from the sun.

Does it gather its power from the sun? No, it is the sun, whose "cup runneth over." It is a resplendent, magnificent idea of love, so perfect and full and complete in itself that its glow is visible through measureless distances. The sunbeam is not forced out by mechanical contrivances, but it shines because it is.

So are we sons of the most high God, and we may so fill ourselves with Spirit that our shining does itself in the same way that the sunbeams pour out from the sun.

As we allow the Spirit to quicken us, all the old error states or thoughts are burned away. "God is a devouring fire"—and the very burning gives us light to see a better way.

As the "glow"ry of God fills his holy temple, we become radiating centers and send our beams into the earth consciousness, carrying heat and light—love and wisdom—through distances and conditions that we have no way of measuring.

The sunbeam makes the light, the obstacle makes the shadow. If we face the sun the shadows lie behind us, and if we keep Love—the Son—poised "midway in the heavens"—centered in consciousness—we may take our stand in its equalized radiation and then there will be no shadows.

In Unity Sunday School our Love Fairies and Will-

ing Workers and Jolly Boys grow up to be Sunbeams. Sunbeams embody love, willingness to serve, freedom, health, strength, beauty, power, and all the qualities of mind which are in full in the Son in whom they "live, and move, and have our [their] being."

In the Unity Sunday School, too, we learn self-control; for master minds, through will and imagination, have learned to harness the great Christ power and put it to many special uses. Sometimes its appearance is quite changed, but its essence remains the same.

In "The Fairy Land of Science," by Arabella B. Buckley, you will find some wonderful things about sunbeams, and in the magic kingdom of your own souls, you will find, dear little beams, how you may best serve the Son.

SONGS OF SUNSHINE

If love is in your house of dreams, you need no hangings there,
No paintings, sculpture, furniture, no thoughts of toil and care,
No rugs of Orient beauty strewn in rooms of ornate light—
Love is the furniture of hope that decks the dreams of night.

If love is at your gate of trust, no lilac need be seen,
No daffodils amid the lawns between the blades of green;
For love shall be as roses are in May of mornings fine,
When all the world and all the skies and all the seas are thine.

—*Selected.*

THE COMMAND

THORNTON BALDWIN

"Arise, take up thy bed, and walk."
Jesus calls to every sufferer lying on a bed of pain:
"Declare thy wholeness. Thy birthright claim."

MOTHERHOOD DEPARTMENT

MOTHERHOOD MINISTRY

Marys (mothers) all over the land, are being helped through the ministry of the Motherhood Department. As the heart is the center of love and the organ through which the great, mother love of God finds expression, so is the Motherhood Department to the Unity ministry. It has been doing a very large work in a very quiet way, and is now extending its benedictions to dear mothers everywhere. Every "mother" letter is held very sacred; each is answered by a spiritual minded worker who holds the interest of the mother dear to the heart of Being.

Occasionally we receive letters from correspondents who do not know of the work of this department and of the blessings that mothers and babies are receiving, so we will publish a few extracts from letters to show how these dear ones are being helped.

We like to have the conscious coöperation of the ones to whom we minister, and letters direct from them whenever possible. Every mother desiring our help should write us, giving her full name and address, so that we can answer the letter promptly.

In this department, as in other departments of the Unity work, the support is received through love offerings. When you desire that your offering help further the work for mothers and babies, please tell us so in your letter, that it may be credited to the Motherhood Department.

Hamburg, Iowa—I take pleasure in writing of my wonderful progress. Words cannot express my gratitude for your help. At my last writing I was nauseated every day, and had to retire early on that account. Upon receipt of your letter I was completely healed. I have been feeling wonderful. Always before, pregnancy was nine months of dread, but now it is nine months of pleasure. I think so much of the little pamphlet presenting the Christ Mother picture, and am eagerly waiting for the next.—*Mrs. J. J.*

Cincinnati, Ohio—Though a month or two has passed since I have written to you, I want to tell you that I feel the wonderful help of your ministrations. I am entering the seventh month of pregnancy, and am happy to say that I am in the best of health. I am doing all of my own housework and hope to continue to do so; I am also doing all of my own sewing for myself and family. I thank you and the ever present God for these blessings. I am so happy.—*Mrs. L. M.*

Machias, N. Y.—It is just a month since your letter came to me with its message of love and cheer. I see you called this, "The Lesson for the First Month." I am farther along, but the lesson has proved such a help to me that I have felt strength coming; I realize that in the presence of God there is fullness of love and peace. It is truly wonderful to know that you are praying for me and my child, and to be so uplifted by your message. I find it hard to wait for your next lesson. I am inclosing a thank offering which but poorly expresses my love and regard for you. —*Mrs. E. K.*

Clarksville, Tenn.—Since your treatment for me began, I can see a marked improvement. I am stronger physically and also mentally. I seem to be free from dread and despondency, and no longer feel that some misfortune may attend delivery.—*Mrs. J. C. W.*

SERVICE

The sweetest lives are those to duty wed,
Whose debts, both great and small,
Are close-knit strands of an unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells;
The Book of Life the shining record tells.

Thy love shall chant its own beatitudes
After its own life working. A child's kiss
Set on thy singing lips shall make thee glad;
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of choice which thou renderest.

—*Elizabeth Barrett Browning.*

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thought to heaven in grateful praise."

BREAD IN THE WILDERNESS

And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoarfrost on the ground. And when the children of Israel saw it, they said one to another, What is it? for they knew not what it was. And Moses said unto them, It is the bread which Jehovah hath given you to eat. This is the thing which Jehovah hath commanded.—*Exodus* 16:14-16.

OUR ALL-SUPPLYING LORD

To the Lord of Substance, whose bounteous hand runs over with the drink and food of life, we commend our being. Though the wilderness encompass us, we fear not. For, as a pillar of cloud and of fire, His presence goes before, to lead us out of the house of bondage, into His own country,—His heart. Shielded by the Cloud, no threat against us can prevail; illumined by the Pillar, no danger can approach us. Though the watercourses fail, we shall not thirst; for the rivers of Truth are unsealed to our lips. Though bread supply be exhausted, we shall not hunger; for the manna of His body feeds us to eternal satisfaction. In all things we are His. Within and without, in feast or in fast, by night and by day, the Lord God omnipotent prevails, and we, his well beloved, eagerly, joyously, triumphantly yield ourselves to him. Amen.—*I. O. S.*

Dear heavenly Father, I thank thee for this food; I place thy love and blessing upon it, and upon all the hands that helped to bring this gift from thee to me.—*E. J. C.*

I thank thee, Father, in the name of my indwelling Lord.—*F. T.*

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

"INSPIRED BY THE SPIRIT OF TRUTH

Silent Unity represents the Healing Department of the Unity School, and it ministers unto those needing help, without seeing them personally. Jesus Christ spoke the Word and healed the centurion's servant and others.

We are glad to help all who have faith in the Power of God, no matter what the need may be, whether physical, financial, mental or spiritual. If everything else has failed we will take your case. "With God all things are possible."

Silent Unity will pray for you and instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

The expenses of the Silent Unity work are met entirely by the free will offerings of those to whom we minister. "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over."

All letters are strictly confidential.

UNITY SCHOOL OF CHRISTIANITY,
SILENT UNITY DEPARTMENT,
Tenth and Tracy Avenue, Kansas City, Mo.

HEALING THOUGHT

Held daily at 9 p. m.

April 20 to May 20, 1921

In the joy of the Lord, I am quickened and strengthened in mind, body and soul.

PROSPERITY THOUGHT

Held daily at 12 m.

April 20 to May 20, 1921

In the joy of the Lord, I am prospered in all ways.

HEALING THOUGHT AND PROSPERITY THOUGHT

In the joy of the Lord, I am quickened and strengthened in mind, body, and soul. Joy is one of the finer forms of energy. It dispels lethargy and accelerates the flow of the life stream within. The joy of the Lord releases the Spirit of God, thus inducing a greater consciousness of wholeness. The activity of the Spirit quickens and strengthens the most sublime faculties of mind, the purest essences of body, the most Christlike attributes of soul. The joy of the Lord is within us. When we call to it there is immediate response; it comes forth. When we affirm its life-renewing power in us, we are quickened and strengthened, made whole and efficient in mind, body, and soul. Joy renews and joy sustains. In joy we present our bodies to the Lord of Life and Health, and in joy we abide in him, to complete, eternal healing.

In the joy of the Lord, I am prospered in all ways. We easily become too serious over finances. Money has no fellowship with gloom, for it is the token of God's adaptability to our needs. It must have freedom of movement. A feeling that it is scarce, elusive, and that it plays favorites, saddens the prospering faculty of the soul. Let us do all that we do in the joy of the Lord, and the Lord of joy will bountifully increase our faculties and our opportunities. When we need to spend money, let us open the hand and give a blessing to the symbol of opulence, speeding it in the joy of the Lord, and the Lord of joy will keep our coffers running over with every form of Substance. So long as we keep the joy connection with the Lord of Substance, we shall continue to be prospered. The door is the mind, and the key to the door is a happy consciousness of plenty, plenty, plenty.

EXTRACTS FROM LETTERS

METHOD OF PRAYING

The seeming depression in your head comes because of a lack of concentrated thought. Your thoughts are scattered. You ask help for almost every one in the world; you use four or five affirmations in beginning your silence. By these methods you dissipate your force and postpone your good. Learn to concentrate by the following method: Take up one thought at a time; pray specifically for just what you expect to receive. At the end of your period of silence, you may speak the Word of blessing for all people everywhere, and you may hold different statements, if you feel led to do so.

Relax perfectly throughout head and body, before taking up the thought you wish to establish. See that you do not become tense. Do not hold your consciousness in your head, but drop your attention to a point just back of the heart, and there, in a gentle, peaceful way, realize the truth of the prayer you wish to see made manifest.

It is all right to go through your entire body daily, with words of life and truth. But do not get into the habit of thinking of your body as a lot of separate organs and functions; know that it is *one* Spirit.

TO DEVELOP MENTALLY

You can get inspiration from no source except the Spirit of Truth within you. This does not mean that you should not avail yourself of outer reading and study. Wisdom is needed here, also, that you may be guided in your reading. Be faithful to your times of daily prayer and meditation, that you may enter into conscious union with the great Fount of Wisdom and Knowledge within you. In all your reading and study, trust the Holy Spirit to reveal to your consciousness the truths you need and that you are ready to understand. You must be willing to accept ideas, through whatever channels they

may be sent to you, but all the time you must remember that it is the Spirit of God in you that enables you to see the Light, that gives you the understanding. Lay stress always on the one Source—Spirit—but do not despise outer books and teachers. They have their place, and you will get along much faster if you, to a certain extent at least, recognize them.

REGARDING DIET

We do not, as a rule, give instructions regarding dieting. God is the one source of health, and we teach correspondents and students to trust in him for their healing. "According to your faith be it done unto you," are the words of Jesus.

We do, however, believe that wisdom is needed in selecting one's food; we advocate a vegetarian diet for all people. If you do not feel that you can give up meat eating all at once, limit your amount to a small portion of lean meat daily, or every two or three days. Eat plenty of fresh vegetables, if you can get them. Eat some of them raw. Of those that have to be cooked, give preference to the ones having not too much starch in them. *Eat plenty of fruit.* Eat fruit as a food, at your meals; do not look upon it as a luxury, to be eaten between meals. Avoid white bread; eat whole wheat and rye bread in its place, and avoid too much artificial sweets, such as highly refined sugar and candy. (Give the children raisins instead of candy.) This suggested diet is one that we would prescribe for any one, even if he were already manifesting perfect health; therefore, it will be as good for your family as for you. Nuts can be made to take the place of meat.

But above all things, whether you discriminate in your eating or not, *eat in faith*, and be perfectly sure that what you eat cannot hurt you. The reason why so many food "fanatics" have stomach trouble, is because they are so fearful concerning what they eat and so critical and condemnatory toward so many kinds of food.

HEALING THOUGHT

IN THE JOY OF THE LORD, I AM QUICKENED AND STRENGTHENED IN MIND, BODY, AND SOUL.

PROSPERITY THOUGHT

IN THE JOY OF THE LORD, I AM PROSPERED IN ALL WAYS.

SILENT UNITY HEALING

"What hath God wrought!"

HEALTH

Malvern, Ark.—I have been receiving your prayers for sixty days, and now I feel that I am well. Pains that once seemed a habit with me do not appear, and I am filled with renewed life. Things that used to worry me pass unnoticed, and I feel happy all the time. Not long ago I had a good demonstration of God's love; this caused me to realize more faith in him. I needed a pair of shoes. The storekeeper told me that the pair I wanted cost $10; I did not have the money, so went home and held the silent prayer which you sent, and affirmed that a way would be opened for me to get the shoes. I forgot the matter until a few days later, when $11.25 came into my possession through no seeming effort of mine. I gave praise to God, went to the store and asked for the shoes. The clerk told me that I could have them for $8.50. I praised God again, for he had given more than I asked for.—*G. S.*

Denver, Colo.—You may discontinue prayers for my health. Thanks to our heavenly Father, I feel that I am completely recovered. Only last May, about eight different doctors told me that I had tuberculosis, low vitality, nervous prostration, and a few other minor ailments, and that I would be obliged to give up all work, even stop thinking, and spend at least two years in a sanatorium if I wished to recover. God sent a copy of Unity to me while I was in the hospital; since leaving there in July, I have worked every day and have gained steadily. I wish I could tell you just how much you have helped me, but I have no words adequate.—*S. A. H.*

Enterprise, Miss.—In the spring of 1919 I asked you to pray for my niece, whose mind was deranged from the flu; I also asked the prayers of her church. The doctors had failed. In three days she was healed and at home from the asylum. This spring I wrote you to pray for my son. Three doctors had taken him to the hospital for operation for appendicitis, and had told me it was all "bosh" about God healing without operations—said that God needed them to operate. His wife brought him from the hospital in two days, healed without an operation. He went back to work. God did not need the doctors. I thank Him and you.—*R. J. B.*

Newburgh, N. Y.—You may discontinue treatment

of my mother's foot, as it is entirely healed. She spilled hot grease into her shoe; this caused a great burn over the top of her foot. We were frightened and begged her to have a physician; this she refused to do, saying that it would be all right. I wrote to Unity asking for help, and the next day the soreness was gone. We think it a wonderful demonstration of the help we have received from Unity and Unity teachings.—*E. V. C.*

Butte, Mont.—I feel greatly indebted to your organization for the recent demonstration of its effectiveness. I am also indebted to your teachings for their character building qualities. Space will not allow me to give a detailed description of the condition of a frozen foot, both before and after I asked for your assistance; I merely want to say that a most remarkable healing has been effected. —*S. McC.*

Harrington, Wash.—I praise God through the power of Jesus Christ for the healing waters of Life. Nine years ago our boy's body was warped and twisted by infantile paralysis. Today he is the picture of health and beauty; he is poised in the knowledge of our Lord, through the prayers of Unity. From the depths of my heart I do commend the Unity School of Christianity, as it speaks peace to the soul when all is shadowy. It tunes the heart to songs of praise when all seems to be discord.—*Mrs. I. O.*

Riverdale, Md.—February 1, 1920, I was injured by an insane husband. I became a wreck of nerves and was forced to a hospital. I came home unbenefited after ten days' treatment. It was claimed that I had an incurable spine. I never knew how to pray, but I learned how, after writing to Unity and asking for relief. I am almost well. I am gaining flesh every day and have never felt the want of a doctor since I first wrote you. You may pick some words from this to let the public know a spine can be healed.—*N. M. R.*

New York, N. Y.—For a period of perhaps three months last summer, I was in miserable health. There was pain, soreness, and swelling in the abdomen which I feel sure an M. D. would have pronounced a growth of some kind. I appealed to you and used the power of God as directed; I am now entirely free, manifesting perfect conditions in that part of my body. Please accept this offering, sent with the blessing of increase.—*Mrs. E. V. B.*

Berkeley, Calif.—Your ministration for R., for which I telegraphed you, bore fruit very soon after the request was made. The Word proved all-powerful. I am writing to

say that you may discontinue your treatments, although I love to feel your thoughts surrounding him. It is the Father's work, I know, and he is omnipresent.—*E. S.*

Vineland, N. J.—Last night I wired for help for my right hand, which was painful and stiff. This morning it is all right. I feel thankful to you for your help. I do feel the presence of Divine Love ever with me, infolding me. —*Mrs. A. S. P.*

Detroit, Mich.—I thank you very, very much for your help in the healing of my arm, which was bitten by our cat. It was really remarkable how quickly the inflammation and soreness left.—*V. M. J.*

Sewickley, Pa.—You may discontinue prayers for my sister who had neuritis. I want to thank you for her healing. You surely carry on a wonderful work. It has done much for my husband and me.—*Mrs. W. C.*

BE YE TRANSFORMED

Bronx, N. Y.—I must write to you of the wonderful help I received from God through you. I had asked you for a prosperity prayer, and since then money seems to come to me from everywhere. But that is not all; I myself have changed wonderfully. All fear has disappeared and I know that God will give the increase. I was brought into Truth by a friend last spring; had been sick, heart, soul and body; all kinds of hard luck seemed to follow me, and I was told also that I was going into consumption. Dear Unity friends, I wish you could see me today. I am really a picture of health. Will you please join me in glorifying our almighty Father for his wonderful work in me? May all his blessings be with you.—*B. B.*

Boston, Mass.—It is now nearly two years since I became acquainted with Unity literature, and I can truthfully say that it has made a new man of me. I was at the time sick from nervous prostration brought on by riotous living. A friend brought me a Unity Magazine and as I read it the Truth flashed into my mind. I could clearly see my condition and my way out of it. I found that the only way was to accept Jesus Christ's teachings and apply them in my daily life. Thanks be to God and Unity. I have overcome all the bad habits that brought on my sickness. I do not see evil or find fault. I can now see good in everything. May God bless and help you in your good work.—*M. L.*

Mineral Wells, W. Va.—Some months ago I wrote you for prayers for my son, who at that time was in Canada. Some weeks later he returned home; he was much changed,

so kind and gentle. He says that his one desire is to be a minister.—*Mrs. J. P. A.*

Brooklyn, N. Y.—I rejoice and thank God with you that my husband is receiving all the good he has asked for. Also that through this change he is getting an entirely different view of life which nothing else could ever have brought about. Words cannot express my gratitude to you and most of all to God, the Giver.—*Mrs. C. G.*

Birmingham, Ala.—I am so glad to tell you that we are all fine and happy, and to say that my son and I have found sweet peace.—*Mrs. Cora Moore, and Mr. Brookston Moore,* 1207 Rising Ave.

PROSPERITY

Grifton, N. C.—You may discontinue prayers. I was successful in getting a school this winter. I am doing fine. Thanks to God and to you for your loving-kindness toward me.—*M. J. K.*

Los Angeles, Calif.—I wrote you a few weeks ago, asking if you would help my husband obtain employment; one week after I received your answer he started working. This is the second time you have helped us out of difficulty. I knew there could be no failure when I put things into God's hands.—*Mrs. L. M. E.*

Weatherly, Pa.—Some time ago I wrote, asking prayers that my brother-in-law might be healed and prospered. He did not get the position he applied for at that time, but we just knew it was for the better and did not think any more of it until January 1, when he was promoted to a very much higher position. His health also seems much better, and we are so thankful to God and to you, kind Unity friends.—*Mrs. J. T. C.*

Trinidad, B. W. I.—I have very good news for you. The results for the Cambridge examination have come out and it was with great pleasure that I saw my name as one of those who passed. When I knew it, my heart was so full that I only sat and laughed, and then I begged God to bless you and your cause. I thank you very much for your prayers.—*E. T.*

Hollywood, Calif.—My husband and I thank you for your help. Our rent was raised and we lacked $20 of meeting the increase. We held to the Truth, grimly, and on the day the rent was due, Mr. C. started for town, feeling pretty blue, but I felt confident. Soon Mr. C. telephoned me that he had good news. At the office he had been given a bonus that covered the amount needed. Of

course we feel that we can never lack faith again. Thank God and Unity.—*Mrs. J. S. C.*

Columbus, Ohio—I wrote asking your help in prayer. I followed your instructions and faithfully repeated the prayer which you sent to me. My husband and I had become estranged and it seemed as if nothing could adjust things. After I wrote you in October we resumed our correspondence, and in December he came to me and we were reconciled. It has all seemed like a miracle. I am happy and have been greatly helped by Unity.—*Mrs. W. H. U.*

Durham, N. C.—This morning I wrote you asking special prayers for the recovery of a ring which had disappeared mysteriously. About an hour after I had mailed the letter, the ring appeared. I am very grateful to Unity for its recovery, for even though it was found before my letter had time to reach you, I feel sure it was on account of the strong faith I had in its recovery that I found it. My faith has grown stronger each day since I began reading your wonderful literature.—*Miss E. R. R.*

Los Angeles, Calif.—Two days after I received your letter and instructions, which I immediately and fervently began to put into practice, my husband started work in the oil fields at good wages, receiving the first money he has earned in twelve months and two weeks. Then we offered our home for sale. The house is sold and the money is in the bank. I cannot express my gratitude for the support and comfort your letter, together with the beautiful statement, has been to me. I have the statement placed in a prominent place where it frequently catches my eye and sends a warm thrill through my heart.—*Mrs. C. L. R.*

Jersey City, N. J.—I praise God that I am permitted to write you out of a heart full of love and thankfulness to my Lord and Savior, Jesus Christ, and to Unity, for my wonderful blessings in 1920. My success in 1920 financially and spiritually was the greatest in my life. I see Jesus in a different way; I see God, my Father, in a different way, also my neighbors; in Truth I see the world differently through your teaching, and I am trying each day to show some one else the way and to spread Unity literature far and near.—*Mrs. F. M. R.*

Atlanta, Ga.—I must tell you of the blessings I have received since writing to you for prayers. My husband has not touched whisky this month and I do not believe he will ever drink it again. It has made a happy change in our home. I think it is wonderful and shall never cease giving thanks to God and Unity. I wrote you about two weeks

ago for prayers to help me in securing an apartment. I will take one on the first of March, just two doors from my office, in an apartment house in which I have been trying to secure one for two years. You are doing a wonderful work and have helped me to find the way to ask God for his blessings.—*Mrs. T. C. B.*

Shellrock, Iowa—My daughter and I have had two fine demonstrations. She has told you about her finding a lost watch. She had it returned the next day after she wrote to you for prayers. Soon after that, my son dropped my purse with the month's supply of money in it. When he found it was gone, he went back down town to look. In the meantime I got my daughter's letter from you and repeated the wonderful Truth statement; I asked the Father to restore my purse. In less than an hour the phone rang and a gentleman told me that he had my money. He would not take anything for its return. How wonderful are the ways of the Divine Spirit! My heart sang with joy and praise to the Father.—*Mrs. H. R. M.*

Los Angeles, Calif.—The Unity Prosperity Bank arrived and the results are almost beyond belief. Almost before I had felt established in the consciousness of divine guidance, my prosperity began to be manifested from all directions. I sold my house for more than I expected and almost for cash. I have this week received a letter from Mrs. M., telling me of her deep appreciation of Unity. She is one of the three persons I subscribed for with the Prosperity Bank, and today I met the other lady. She thanked me heartily for Unity and said that she enjoyed it—and so the good work goes on.—*E. A. P.*

Baraboo, Wis.—I am writing to tell you that we have received a great help from you, as we have sold our farm and a number of other things. Thank God for these blessings.—*Mrs. E. S. S.*

Mobile, Ala.—I wrote you October 31 and again on November 5, for your kind prayers in helping to demonstrate a trip that I had planned. Ten days before the date of my departure, there was apparently no means outside my usual allowance for this trip, which, I estimated in expense and wardrobe, would cost me about $150. This is the history of a perfect demonstration. I wish I could detail it all for you. After writing to you on the last named date, a wonderful consciousness of abundance came to me. I did not doubt Divine Supply, only I was curious as to how it would demonstrate. It became an interesting game to watch the checks and money flutter in out of thin air, one

might say. Briefly, I had my trip, a wonderful one. I was showered with attentions, though I went in a semibusiness capacity. The crowning happiness came when I was notified that a manuscript entered in a contest by myself, had been awarded first prize. On the Sunday before my departure, I went to my room to read the International Lesson for the day as usual. A strong feeling of God's fatherhood came to me. I seemed just a child in the care of a great, wise father. A feeling of drowsiness crept over me. Divine Love seemed to say to me, ever so gently, "Rest child, and let your troubles go. I have given you my promise, and your desire is already realized." I dropped off into a refreshing sleep, from which I presently wakened. A telegraph messenger was at the door with a wire notifying me that a sum of money was being forwarded to me. It seemed to me a proof of divine care.—*Mrs. J. F. D.*

Melfort, Sask., Canada—Inclosed you will find $10 saved in our Prosperity Bank. We asked the Spirit what to put in and $10 is what we were told. We have received many blessings. We long to know more about God. We used to be afraid of him. I was afraid to say, "Thy will be done," for fear he would cast me into hell. I have overcome many other things, also, and now I love God with a great longing to get nearer to him. We thank you for all you have done, and for what you are still doing.—*D. P.*

Unley, S. Australia—I thank you for your letter, also for the great benefit I have derived from the prosperity treatment. My sister and I have received a price far beyond our expectations in a business undertaking. I am also to have a raise in my salary. Blessings have poured in, in many ways, and perfect harmony is established in the home; also I am realizing a greater reliance on God as my supply in all things. May the Father bless and prosper you in your good work.—*Miss F. E. A.*

MISCELLANEOUS

Blue Island, Ill.—I cannot find words to express my gratitude for what you have done for me, my son, and my home. My son never touches liquor and is going to marry one of the best girls in the town. My husband and son have both had their salaries increased and we are all well and happy, thanks to Unity.—*Mrs. M. E.*

Broad Valley, Man., Can.—You have been holding prayers that my cellar would be free from mice; you may now discontinue, as I have not seen any since Christmas. —*F. L.*

Batavia, N. Y.—I am writing you a few lines to tell you how much good I am receiving from reading and repeating the truths printed in Weekly Unity. It is my custom to sit right down and read this paper all through on receipt of it, and as I read the article in "Men's Extension Department," in January 8 issue, my eyes rested on the words, "In my Father's house are many mansions; I go to prepare a place for you." That day we went to see a house which we thought was meant for us; we bought it. I thank God and Unity for it. Words cannot express the change that has come over me since learning of Unity, and I am trying every day to be faithful to you and to God. I get a great deal out of the lessons and stories in Wee Wisdom.—*Mrs. B. R.*

Bowling Green, Ky.—Happy sincerity prompts my writing to tell you of the wonderful joy that has come to me and mine since reading and studying Unity. No literature comes to our home more eagerly sought after. I am daily grateful for blessings received, and hopeful each day for greater understanding. May God's richest blessings follow you and your work.—*C. H. E.*

Griffin, La.—I hardly know how to thank God and you for the blessed light that now shines within me. I know and understand the Truth. I had previously sought for the true light, but did not find it until I began to read Unity. Unity is a light for the world. My husband says that if he did not have bread, he would still read Unity. Please accept my offering.—*Mrs. J. L. Millen.*

Dallas, Texas—Unity has been a wonderful blessing to me. Truly I have found the pearl of great price, and I am so eager to have more understanding. May God bless your work.—*Mrs. E. F. DeP.*

UNITY CORRESPONDENCE COURSE

Fort Dodge, Iowa—I want to thank you for the kind words in your last letter. I feel that the lessons are of more benefit to me than anything else that has come into my life, and I am so glad to learn the Truth in me.—*B. M. W.*

Buffalo, N. Y.—My reason for seeking enrollment in the Correspondence Course is that the change brought into my life through Unity seems miraculous, and I feel I should secure all the information necessary to pass along the teachings in the best way.—*C. W. H.*

Gainesville, Texas—I love my lessons more than I can tell, and why shouldn't I? They have brought much to

pass in our home, and we have been greatly blessed. When we found you, with your wonderful doctrine of love, we were on the bottom rung of the ladder. We had practically nothing, and I know we are now climbing with the only real chance we have ever had for advancement. At thirty-five, I found myself an old woman, brought there from error thoughts and overwork. But now, thank God, I am putting on new life. My shoulders are straight, through throwing off their burdens of error thoughts. My eyes are well and strong. My heart once gave me much trouble, but all those old smothering spells of the past have vanished. I am well, and stronger than ten years ago.—*Mrs. W. Y. M.*

Lufkin, Texas—Each day I can see what your Course has done for me. I know that I could never cancel my feeling of obligation for it with money alone, and shall make every effort to show my gratefulness to God by helping others in every possible way, and, incidentally, with love offerings as I see my way clear.—*E. G.*

Kansas City, Mo.—I inclose the answers to the final test questions. I find words are inadequate to express my appreciation of the courtesy of your department. As I think of what the Course means to me in my unfoldment, again I find that the real message goes to you from the depths of the silence. Then the real of us speaks, and my appreciation must be shown by my execution of the principles you have given me. To express the Truth and fulfill the expression at all times is my desire. May I ever be faithful and loyal. My earnest prayers shall ever be for the continuation of your work, and for those who perform its duties.—*C. F. W.*

Des Moines, Iowa—It is my great pleasure to inclose herewith application for your Correspondence Course. I wish to say that I have been drawn to it through the consecrated character of your literature. Some few years ago, there came to me a series of troubles which seemed so great that I felt I could not bear them—all my philosophies had failed me and I did not know which way to turn. Some one gave me a copy of Unity Magazine and from it I clipped a motto, "Divine Love is now working mightily in me, renewing and restoring me to health and wholeness." Having turned aside from all else, I affirmed these words, kept them before me all the time, and now I have reached health, peace, and happiness, beyond my dreams. The same little motto is before me as I write, goes with me wherever I go, and, better still, is indelibly written in my mind and heart.—*R. L. S.*

PUBLISHERS' DEPARTMENT

A CONFIDENTIAL CHAT WITH OUR READERS

We realize that the time has gone by for easy-going methods around Unity headquarters. For a long time our Unity family was small enough so that we could expect the indulgence of its members when the work was delayed. But the later arrivals in our daily enlarging family may require some speeding up on our part.

Now the Unity work has grown to such proportions that a Conference Room has been fitted up in which the various committees hold weekly meetings. Here the Publication Committee, the Farm Committee, the Inn Committee, the Field Committee, and others, gather to talk over plans, to submit ideas and suggestions for the betterment and success of the work.

The following are Publication Conference notes:

The material for the 1922 Unity Calendar is already being assembled.

The Christmas cards for the next holiday season are now in process of printing.

An illustrated Souvenir Booklet of the Unity Inn is being prepared.

The "Book of Silent Prayer" is in immediate prospect.

By request, the "Unity Statement of Faith" is being printed in tract form for general distribution.

A German edition of "Finding the Christ in Ourselves," is now under way. This is our first publication in a foreign language. Others will follow as we secure the translations; and, especially, as the money comes in

for this purpose. These foreign translations will be an expensive proposition, for some time to come, at least. The sales will, necessarily, not be large at first. But it is a work that must be done, and the sooner the better.

Just help us along, that we may reach our South American neighbors with Spanish and Portuguese booklets; our French friends in their language, the blind with special literature for them in Braille, etc.

"For . . . to me every knee shall bow, And every tongue shall confess to God."

DEPARTMENT OF INTENSIVE TRAINING SCHOOLS

Preparations are now being made for a two-weeks' Intensive Training School at headquarters, July 3 to 15. This time has been set to meet a demand from persons going to the New Thought Congress in Denver in July, and classes will close in ample time so that students may go on to the Congress.

The Easter School in March was a most successful one, the following courses (six lessons each) being given:

Basic Principles	*Charles Fillmore*
The Spiritual House	*Louise C. Newman*
Healing Principles	*Ida M. Palmer*
The Silence	*E. V. Ingraham*
The Cosmic Christ	*Imelda Octavia Shanklin*
Practical Application of Truth	*W. I. Hoschouer*
Bible Interpretation	*Jennie H. Croft*
Correspondence Course	*Mary C. O'Neill*
Dietetics (two lectures)	*Royal Fillmore*

In addition to this, a series of twelve prosperity meetings were given under the direction of Myrtle Fillmore.

Tuition for the School is on the voluntary love offering plan, each student deciding for himself what his gift to the teachers will be. Living expenses are most reasonable here and each one can find accommodations suitable for his requirements.

IN HIS NAME

This is the rallying call of the Silent-70—the department of Unity work organized for the special purpose of distributing tracts and sample copies. This literature is given out by the members of Silent-70 "without money and without price," silently, and IN HIS NAME. The first band of "70" was sent out by the Master to teach and heal, and the bands of this Society are continuing this work IN HIS NAME. We invite you to join us in this work. There are no definite obligations, the duties of a member being merely what the member chooses to make them.

The following letter will show how Unity literature is being introduced by our Silent-70: "A good lady handed me a little tract to read; it was all she had with her, and I certainly was glad to get it. I am writing to ask you for more of your literature. I would like to become one of the Silent-70, for I am longing to find a place to work in my Master's vineyard." All Unity students like to spread the gospel of Truth, and our Silent-70 offers you an avenue for this expression. Write to us about the Silent-70.

DID YOU EVER WRITE TO US SAYING

you lived in a community in which there were no other Unity students and had no one to explain to you the points you did not understand? And did you ever realize that we have hundreds of students in isolated places who have placed themselves under the personal instruction of our Unity teachers at headquarters through the Correspondence Course? And do you know that many of these people have received practically the same advantages they would have received had they lived in Kansas City? And that they date the time of their spiritual progress from the day they clipped one of these blanks from this magazine and sent it in for leaflets on the Course? The privilege is also yours and the reward equally great. This blank may be used.

UNITY SCHOOL OF CHRISTIANITY,
(*Correspondence School Dept.*)
KANSAS CITY, MO.

Please send me a schedule of your home study course and descriptive leaflets. I have been studying Unity for .....years.

UNITY GOOD WORDS CLUB PLEDGE
I believe in the power of the spoken word and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I have become a member of Unity Good Words Club that I may unite in helping others as well as myself to speak only good, true words.
I agree to guard my conversations against all words of gossip, anxiety, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty and anger, and to turn them towards words of trust, wisdom, goodness, health, prosperity, praise, joy and goodwill. I will also abide by the rules of the Club.

Join us! Your association with the Good Words Club will bring you health, happiness and prosperity.

The membership extends to all parts of the world. The Club expense is met by freewill offerings. Special helps to members are an official emblem signifying, "I see no evil, I hear no evil, I speak no evil," and a wall pledge card, replica of which appears above. The emblem is $1.50 and the card 25c.

This is the pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore, I desire to become a member of Unity Good Words Club that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all words of gossip, anxiety, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty and anger, and to turn them toward words of trust, wisdom, goodness, health, prosperity, praise, joy and goodwill. I will also abide by the rules of the Club.

Name .....

Address .....

City ..... State .....

(You may enroll by signing and returning this pledge.)

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

Mrs. Carrie Wilson, 327 W. Walker St., Denison, Texas.

Miss Kate Case, Gen. Delivery, Connersville, Ind.

Mrs. Barbara Caroline Ralph, 411 E. 2d St., Santa Ana, Calif.

Mrs. Paul Sisson, Claremore, Okla.

Mrs. Lena Lublow, Box 70, R. R. No. 2, Fennville, Mich.

Mr. M. B. Cline, 1616 N St., Sacramento, Calif.

T. R. Sarver, 1223 4th St., Bakersfield, Calif.

Mrs. A. Vanoni, Lower Lake, Calif.

Mrs. L. M. Hughes, Box 210, Palms, Calif.

MOTTO SIGNS

One has printed on it in beautiful Old English lettering, the words: "Christ is the Head of this House, the unseen Guest at every meal, the silent Listener to every Conversation." The other presents this original statement: "The City of Happiness is in the State of Mind."

The price of these mottoes is 50 cents each. In ordering, please do not confuse with the Unity Motto Cards. Silk cord for hanging.

THE UNITY CALENDAR

Just a small number of those "telling" 1921 Unity Calendars await orders. If you send at once, you may yet secure one with the Unity monthly Health and Prosperity statements printed on it. In reënforced envelope; price, 50 cents.

THE UNITY PROSPERITY BANK

Do You Want to Shift the Burden?

From our large correspondence and personal touch with thousands of readers, we have learned that until people contact the great inner realm, right at the threshold of their everyday mental functioning, they find the struggle and strain of modern life well-nigh overwhelming at times. But when they discover their own latent powers, and learn to explore this great field of consciousness just inside the gates, they write us gratefully and joyously of the seemingly marvelous results gained, often in a short period of time. Relief from financial worries—debts paid, customers multiplied, positions secured, promotions attained, property rented and sold, homes acquired—these form the main theme of many of the jubilant letters which daily pour into Unity headquarters. And how do all these dear souls learn the Law which enables them to thus rejoice? Read on, and you will get the information.

The Unity Prosperity Bank Plan furnishes a lesson, by means of which people can give themselves a practical drill in demonstrating the truth of the principles of prosperity. In God, the All-Good, is everything that we can possibly need or desire. We are spiritually one with this All-Good, from everlasting to everlasting. We have but to acknowledge our kinship, with faith and understanding, in order to bring forth into the outer every good thing from the universal and inexhaustible Resource.

The Bank users are given special prosperity prayers by the Society of Silent Unity. Rich and poor alike find the Plan effective. Those who already have an abundance learn to establish their prosperity on the granite foundation of spiritual understanding; and those who have experienced lack, learn how to appropriate what is already their own.

A friend from the North writes tersely that the various and wonderful blessings which she receives from the use of the Prosperity Bank have put her in a state of "chronic thanksgiving."

Send for a Bank, deposit the amount for Unity, Weekly Unity, or Wee Wisdom subscriptions for three friends, and prove for yourself that

You Can Shift the Burden!

Please examine pages 395 and 396 of this magazine for description, explanation, and blank.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of May to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

Calif., Alameda—Home of Truth, corner Grand and Alameda Ave.
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsythe Bldg.
Los Angeles—Unity School of Christianity, Room 210, 313 West Third St.; Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Bldg.; The New Thought Church, 514 Fay Bldg.
Long Beach—Metaphysical Studio, 53 Cedar Ave.
Oakland—Ethel R. Egy, 2137 23d Ave.
Palo Alto—N. T. Truth Center, c/o H. M. Whitmore, 921 Ramona St.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d Street; Metaphysical Library, 1024 Broadway; Maude Johnson Beane, 955 8th St.
San Francisco—Metaphysical Library, 3d floor Rosenthal Bldg., 165 Post St.; Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Mission Unity Center, American Hall, cor. of 20th and Capp Sts.; San Francisco Truth Center, 446 Lake St.; Downtown Truth Center, Rooms 803-4 Gillette Bldg., 830 Market St., opposite Emporium; Unity Center, Room 316, 165 Post St.; Unity Center, 611 Oak St., Jessie Juliet Knox.
San Jose—Christian Assembly, 144 North 5th St.
Stockton—J. W. Bailey, 434 N. American St.; Stockton Truth Center, 540 E. Main St., Junior Hall.
Colo., Denver—College of Divine Science, 730 E. Seventeenth Ave.; The Power School of Truth, 4321 West 32d Ave.; Unity Study Class, Brown Palace Hotel, Room 704.
Pueblo—Lydia Keeling, 124 W. 13th St.
D. C., Washington—Woodward & Lothrop, 10th and 11th, F and G Sts.; Unity Society, 300 Homer Bldg., between F and G on 13th St.; I. N. T. A. Headquarters, 311 Ouray Bldg.; Metaphysical Library, 1814 N St., N. W.
Florida, Miami—Andrew J. Hornung, New Thought Center, 126 3d St., N. E.
Ill., Chicago—Unity Society, 104 Auditorium Bldg.
E. St. Louis—Mrs. Ida M. Keller, 605A Missouri Ave.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Wabash—Mrs. Alice M. Depuy, 75 W. Maple St.
Iowa, Oskaloosa—Mrs. Kate Caldwell, 714 E. High St.
Kans., Topeka—Unity School, 119 E. 10th Ave.

Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
Bellevue—Mrs. Mary Hoffman, 302 Ward Ave.
La., New Orleans—Truth Center, 613 Common St.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.; The Larger Life Library, 25 Marlborough St.; Home of Truth, 111 Newbury St.; Old Corner Book Store, 27-29 Bromfield St.
Brookline—B. Gertrude Hall, 195 Davis Ave.
East Lynn—Dr. Sarah Meader, 10 Kenwood Ter.
Springfield—Truth Center, Room 203, 21 Besse Place; Mrs. Mary Margeson, 356 Main St.
Worcester—New Thought Reading Room, 216 Day Bldg., 306 Main St.
Md., Baltimore—Truth Center, 851 Hamilton Terrace.
Mexico City, Mexico—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.
Mich., Detroit—Unity Center, Margaret Wood, leader, Room 11 3513 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave., Room 43; Miss C. C. Ayers, 59 Dexter Blvd.
Grand Rapids—Mrs. Ida M. Bailey, 2011 Francis Ave.
Ionia—Mrs. Benj. J. Vosper, East Main St.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Minn., St. Paul—Unity Center, Y. W. C. A. Bldg.; St. Paul Book Stationery Co., 55 E. 6th St.
Minneapolis—Rex & Jane Morgan, 1710 Stevens Ave.; Unity and Truth Center, 69 Bedford St., S. E.; Unity Truth Center, Star Hall, Masonic Temple.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russel Ave.; The Greenbaums, 720-21 Victoria Bldg.
Kansas City—Emery, Bird Thayer Co., 11th and Walnut.
Nebr., Lincoln—Unity Society, 13 N St., Room 502 Fraternity Bldg.
Omaha—Metaphysical Library, 302 Patterson Block.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.
N. Y., New York—Brentano's 5th Ave and 27th St.; Goodyear Book Concern, 222 W. 72d St.; League for Larger Life, 222 W. 72d St.; Centre Publishing Co., 110 W. 34th St.; R. F. Fenno, 18 E. 17th St.; Baker & Taylor Co., 354 4th Ave.
Brooklyn—Lucetta A. Robinson, Bossert Hotel, Montague and Hicks.
Buffalo—Buffalo New Thought Society, 43 W. Tupper St.
Schenectady—Mrs. Marcellene W. Burbridge, 111 University Place.
Ohio, Cincinnati—New Thought Temple Library, 1216 Mercantile Library Bldg.
Canton—Mrs. Margaret Coan, 534 Cleveland Ave., S. W., Suite 6.
Columbus—Unity Center, 323 Clinton Bldg.
Cleveland—Cleveland Truth Center, 322 Lennox Bldg., Euclid Ave. at 9th St.; Mrs. Frank Ohlman, 11322 Ohlman Ave.
Dayton—Dayton New Thought Temple, 30 Davis Bldg.
Okla., Oklahoma City—First Divine Science Church, Woman's Club House, 305 W. First.
Tulsa—Harry White, 319 S. Houston.
Ore., Portland—The Metaphysical Circulating Library, 412 Central Bldg., 10th and Alder Sts., The Realization League, 727 and 728 Corbett Bldg.
Pa., Philadelphia—Unity Center, 1504 Walnut St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1507 Walnut St.

Germantown—Germantown New Thought Library, 6223 Baynton St.
Pittsburg—Ministry of Truth, 610 Arch St.
R. I., Providence—New Thought Center, 72 Weybosset St., Room 37
Tenn., Nashville—New Thought Temple Society, Commercial Club Bldg., Room 307.
Texas, Dallas—Mrs. George W. Keeley, 1631 Pine St.
El Paso—Unity Study Class, Two-Republics Bldg., Mezzanine flr.
Fort Worth—Mrs. H. M. Baille, 1600 Grand Ave.
Utah, Salt Lake City—Mrs. A. K. Myers, 639 S. 2d St. E.
Wash., Seattle—S. Louise Foulkes, 421 Globe Bldg.; Unity Society, 1924 10th Ave. W.; Raymer's Old Book Store, 1330 First Ave.; New Thought Congregation, 1311 Fifth Ave.; C. F. Lewis, 622 Pike St.
Chehalis—Mrs. Alice Ruth, 827 Adams Ave.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.; The Church of Truth, corner 6th Ave. and Jefferson St.
Tacoma—Raymer's Old Book Store, 1317 Pacific Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.; New Thought Book Shop, 229 Collins St.
Western Australia, Perth—Albert and Sons, 180 Murray St.
Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George St.
Mt. Victoria, New South Wales—The Truth Center, Sister Veni Cooper-Mathieson.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St.; Mrs. M. Hunter-Jones, 44 Duggan Ave.
Victoria, B. C.—Unity Study Class, 600 Campbell Bldg.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; C. Maurice Dobson, 9 Fortis Green, East Finchley, N. 2, London W.; The Higher Thought Center, 39 Maddox St., W1.
St. Helens, Lancashire—Helen Rhodes-Wallace, 32 Acland Rd.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Healing Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in May Unity Magazine:

HEALING THOUGHT
Held daily at 9 p. m.
May 20 to June 20, 1921

In the quietness and confidence of the Christ Mind, I realize the Silent Healer within, and I am made every whit whole without.

PROSPERITY THOUGHT
Held daily at 12 m.
May 20 to June 20, 1921

In the quietness and confidence of the Christ Mind, I realize the All-Providing Presence, and my prosperity is assured.

A COMPLETE LIST OF UNITY BOOKS

Bible, American Revised.....$4.00
Christian Healing.....$1.00; $2.00; $3.00
Study Helps and Questions for Christian Healing.....35¢
Lessons in Truth.....75¢; $1.50; $3.00
Question Helps for Lessons in Truth.....35¢
Miscellaneous Writings.....paper 75¢; cloth $1.50
*Sir Smile-Ups.....$1.00
*Treasure Box.....50¢
Truth in Song.....50¢
Walk in the Light.....paper 50¢
*Wee Wisdom's Way.....paper 75¢; board $1.00; de luxe $1.50
*Wee Wisdom Year Book.....$1.00

A COMPLETE LIST OF UNITY BOOKLETS

†All Sufficiency in All Things.....25¢
Beaux Arts Series (6 booklets marked †).....$1.50
Bible and Eternal Punishment.....15¢
Consecration of the Room, The.....25¢
†Directions for Beginners.....25¢
Faith That Removes Mountains.....25¢
Finding God.....25¢
†Finding the Christ.....25¢
†God's Hand, and Loose Him and Let Him Go.....25¢
§Good Words.....35¢
‡Giving and Receiving.....25¢
Helps for Teachers of Practical Christianity.....15¢
Holy Spirit, The.....25¢
*In Christ's Garden.....50¢
Inspirational Series (3 booklets marked §).....$1.00
‡Invisible Resource.....25¢
Joy and the Way of Attainment.....25¢
Love: The Supreme Gift.....50¢
*Love's Roses.....25¢
Maternity Treatments.....10¢
Ministry of the Holy Mother.....15¢
§Morning Meditations.....35¢
Oneness With God, and Neither Do I Condemn Thee.....25¢
Philosophy of Denial.....25¢
†Practice of the Presence.....25¢
‡Prosperity and Success.....25¢
Prosperity Series (4 booklets marked ‡).....$1.00
Pure Reason and Honest Logic of Practical Christianity.....25¢
Talks on Truth.....25¢
Talks to Men.....25¢
§The Spiritual Law in Business.....35¢
†Trusting and Resting.....25¢
Truth Student With Soldiers.....paper 50¢; flexible cloth $1.00
‡Wealth and Wisdom.....25¢

*Books and Booklets for Children.

WEE WISDOM'S WAY

A book for all the *young* people—little ones and grown-ups—containing a story of rare interest, and teaching the true philosophy of living by taking the reader right into the very bosom of family life, and handling the problems which arise about every hearthstone on this planet.

Many books, which have aims similar to this one, attempt to "point a moral and adorn a tale;" but they are often so colorless in tone that the young people will have none of them, much less the older people. Wee Wisdom's Way, however, is virile, alive with interest, and rich in Truth gleaned from the author's own everyday experience. Edition de luxe, $1.50; board, $1.00; paper, 75 cents.

WEE WISDOM MAGAZINE

Realizing our obligation to the younger generation, we are endeavoring to present to the children now growing into young manhood and womanhood, the highest teachings that we know.

No effort is being spared in making their magazine, Wee Wisdom, as interesting, attractive, and profitable as possible, through the medium of picture, poem, and story. All material for the publication is prepared to touch the right spot in *live* boys and girls. Since Wee Wisdom is increasing in circulation, it has become possible to enlarge it, giving more and better stories, and a larger number of pictures.

The children are strongly under the spell of the decadent age, now, happily passing. In order to offset the frivolous, often unwholesome, and generally unmoral appeal of the movies and other influences of modern life, we must draw the children into the countercurrent of lofty ideals. Wee Wisdom will do this. $1.00 a year.

UNITY SCHOOL OF CHRISTIANITY
Tenth and Tracy Avenue, Kansas City, Mo.

THE BEAUX ARTS SERIES

Six dainty booklets comprise this series, which is named from the beautiful Beaux Arts cover in which the booklets are bound.

A glance at the following titles and the authorship comprising the series will convince of their worth: "All Sufficiency in All Things," by H. Emilie Cady; "Directions for Beginners," by Charles Fillmore; "Finding the Christ in Ourselves," by H. Emilie Cady; "Tru ting and Resting," and "In His Name" (two essays), by H. Emilie Cady; "The Practice of the Presence," by Jennie H. Croft; "God's Hand" and "Loose Him and Let Him Go" (two essays), by H. Emilie Cady.

The Unity press published this series originally for the holidays, as the booklets make excellent gifts and remembrances. $1.50 for the complete series; if ordered separately the price of each is 25 cents. Each booklet is inclosed in a handmade envelope. A most popular series.

UNITY SCHOOL OF CHRISTIANITY
Tenth and Tracy Avenue, Kansas City, Mo.

SIR SMILE-UPS

By MARY BREWERTON DE WITT

This jolly kidlet carries off about half a hundred thrilling adventures in the land of experience—always with his mouth curved upward — and consequently happy results for all concerned. Each venture is related in jingly verse which delights the children. Many full page illustrations, with Sir Smile-Ups always in the limelight, help to create and sustain the interest. Our artist is happiest when he is making these pictures for the little ones. Companion volume in size and make-up to "Wee Wisdom's Way." Price, $1.00.

LOVE: THE SUPREME GIFT

By HENRY DRUMMOND

Henry Drummond, in this analysis of Paul's immortal chapter on Love, satisfies the soul, enthralls the intellect, exalts the spirit. The essay is a masterpiece in spiritual discernment, construction, argument, style, and loftiness of conception.

The author sees "Paul passing this thing—love—through the magnificent prism of his inspired intellect." And the wonder of this analysis! Every phase of human conduct in relation to both men and life is slashed with the scalpel of truth, but immediately the oil of love is lavishly poured to heal the wound. "Now abideth faith, hope, love, . . . but the greatest of these is love."

Very heavy cream paper binding; cover design, forest scene in harmonizing green. Price, 50 cents.

THE HOLY SPIRIT

By CHARLES FILLMORE

The mortal tendency seems to be to run hither and yon for spiritual leading and help. Yet the most advanced teachers continue telling us that we should give ear to the indwelling Spirit alone for guidance —that It only will be a lamp for our footsteps, a stay and comfort in times of stress. "If you are depending for spiritual enlightenment upon some book or church ritual and doctrine, or some teacher or leader, you need not expect to have the Holy Ghost fall upon you," warns the author. The booklet prepares you to receive the inflow of the Holy Spirit. In envelope, 25 cents.

FAITH THAT REMOVES MOUNTAINS

By SOPHIA VAN MARTER

Demonstrations over the elements made by the author herself; illustrations of men strong in faith, and the marvels they accomplished thereby; other interesting data from life, Bible and story to corroborate the high lights of the booklet. Mark the difference between the successful man and his weaker brother. The one who arrives has faith in his own power to mold conditions, to attain; the other lacks in faith. This booklet will fire your faith faculty. Blue and gold binding; envelope to match. Price, 25 cents.

PURE REASON AND HONEST LOGIC

By CHARLES FILLMORE

The deep things of God are so easy of comprehension that even the little child can grasp them and live them. Our difficulty lies in the fact that we regard Truth as something abstruse—something to be labored over—something practically unattainable.

This valuable booklet measures the height and depth of spiritual understanding, yet etches its reasoning with such clearness and precision that the most untutored mind finds no difficulty in grasping the teaching given out in its pages. Price, 25 cents.

TREASURE BOX

By IMELDA OCTAVIA SHANKLIN

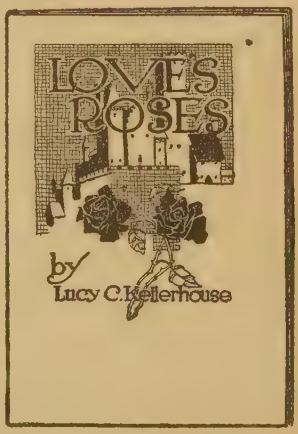
A quaint tale quaintly told and quaintly illustrated. The central teaching of the story is: "The treasures of life are not given. They are found by seeking." Around this pivotal idea, the author has presented metaphysics in the guise of most captivating romance. Only those familiar with Miss Shanklin's pure and original use of our mother tongue can appreciate the benefit accruing to children into whose hands this book is placed.

Binding, paper, illustrations, combine to make an æsthetic appeal to the maiden fancy. Price, 50 cts.

LOVE'S ROSES

By LUCY KELLERHOUSE

During the budding years of girlhood, one can usually make the wisest appeal through the avenue of the picturesque, the poetic, the beautiful.



"Love's Roses" is a little jewel of a story, veiling with a film of fancy the deepest lessons on the power of thought.

Make some girl at once happier and wiser by placing in her possession this delicately spun little tale. Envelope to match. Price, 25 cents.

IN CHRIST'S GARDEN

By MARY BREWERTON DE WITT

All children, and those grown people who delight in the out-of-doors, find a rare soul satisfaction as they linger on the pages of this book. Words of deep import come to the Little Sister as she strolls in her garden. Today her Lord says to her: "Work, for work there is in plenty, work for all mankind. The little task done for my sake is as the greatest deed upon the earth. There is no great nor small. That which thou deemest small the angels may name great, and that which thou deemest great may not be known to the Watchers of time and space." And again: "When the day is spent and thou hast done all things well, thou dost then lie down in peace and harmony, knowing my presence." In keeping with the beautiful contents, "In Christ's Garden" is neatly bound in a designed paper cover that blends harmoniously with the India tint paper of the book. The price is 50 cents.

MISCELLANEOUS WRITINGS

By H. EMILIE CADY

All who have read "Lessons in Truth," by Miss Cady, will welcome this compilation of eleven articles from her inspired pen. Most of the essays comprising the volume have stood the test of many editions, indicating an unusual demand made by the public. Each chapter is complete in itself, and can be easily read at one sitting. We can confidently say that Miscellaneous Writings is daily helping thousands over brambly paths. The bindings are substantial and attractive; paper cover, 75 cents; green cloth with gilt lettering, $1.50.

TALKS TO MEN

By A TRUTH STUDENT

The question relating to the life function has many sides, and our Truth Student has fearlessly presented one phase without stint or quibbling. This is no place to go into the minutia of the teaching; but suffice it to say that our booklet, "Talks to Men," tends toward purer living both in and out of marriage—not that marriage is to be abolished, but that society must rise to a spiritual basis where all things are made new.

The old established order of thinking on any subject changes with race evolution; and we find no exception here, only that we have been a little slower to accept advanced ideas on dominion over the flesh —well, just because it hasn't suited us to change, that's all. Let's get information on this comparatively new path of unfoldment. 25 cents will bring the booklet.

TALKS ON TRUTH

By CHARLES FILLMORE

How Microbes Are Made. By thinking, we manufacture microbes; by impregnating the whole being with thoughts of love, we exterminate disease germs. Follow the "royal road."

The I Am in Its Kingdom. Would you know the ecstasy that surpasses all earthly joy? It can be experienced only by those who explore the inner realm where all is light and peace and joy.

How Shall the Dead Be Raised? Man *can* overcome the archdestroyer; and it's time that he begins to learn that death is no more of a necessity than sin and sickness.

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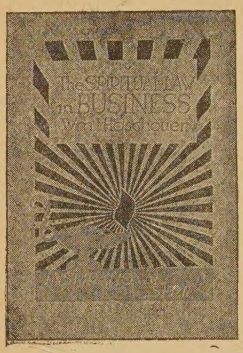

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